Evangelical Christendom

"Where corpse cumbs in Christo."

March-April, 1933

"Waymarks for a World Astray"

THERE is a most striking message in Jeremiah xxxi. 21, which in the R.V. reads: "Set thee up waymarks; make thee guide-posts; set thine heart toward the highway even the way that thou wentest. Turn again O Virgin of Israel." God is calling His people home again from their exile and from backsliding and from all impure forms of worship back to "the old paths" (Jer. vi. 19), those pure forms of faith which He had laid down for them. "Set thee up waymarks." They must get their bearings. If they are to find their way back there must be a new recognition of old truths and of the great guiding principles in God's revelation. These are the waymarks and guide-posts of which the prophet speaks.

It is a great and gracious word to a people astray, and it seems peculiarly applicable to our own age, when amid the strife of tongues and the anxieties of these critical hours so many seem to have lost their bearings.

I am not thinking only of the outsider, but of people still in the Churches. For things are not well with us. I would bring no hasty or railing accusations against the Churches. I know only too well the multitudes of splendid saints of God who in difficult days are standing firm, with faith clear and unshaken, and I thank God upon every remembrance of them. But on the other hand there are in many quarters saddening signs of apathy, unreadiness for Christian service, lack of definite Christian knowledge and experience, no grip on things eternal, no burning zeal, no deep passionate conviction. The result is that such folk are ready to follow after any novelties, any stunt substitutes for real religion. Easily swayed by whims and vagaries, they drift along the erratic currents of the most recent religious or irreligious opinions, and are "carried about by every wind of doctrine."

I am writing this in a little town where in the last few years four "spiritualist churches" have come into being, and where all manner of freak faiths can attract adherents. And this is symptomatic of much that is happening elsewhere. For men have lost sight of the great facts and triumphant certainties of the Gospel.

"Set thee up waymarks." The conviction is forced upon one that the Church of God is suffering in many instances from a diluted and emasculated form of teaching tinctured doubtless with Christianity, but far removed from those strong, clear doctrines of Grace one finds in the divinely inspired Word of God.

One listens sometimes with deep thanksgiving to utterances that come over the wireless such as that of Bishop Linton, which the Evangelical Alliance has reprinted under the title of "Fellowship, and the Forgiveness of Sins." But how rarely is essential Christian truth broadcasted in form so clear and moving. Too often one hears a talk, pleasant enough, genial, sympathetic, with friendly, sensible words of advice and encouragement, but the distinctively *Christian* word is left unspoken: that in Christ we have redemption, and by His blood are brought to God out of a state of alienation and desperate need; that faith in the Lord Jesus Christ is for us men a matter of life and death—eternal life and eternal death!

I am not going to discuss "Oxford Groups" here. I am heartily sick of being

asked "What d'you think of the Oxford Group Movement?" I know of cases where under right guidance of earnest evangelically minded men it has been of unspeakable blessing—let us thank God for all such. But I am dismayed to find many of its adherents so hopelessly vague and uncertain as to the meaning of the Cross of Christ and its atoning virtue for lost sinners. That He gave Himself as a Ransom seems to be a most unheard of notion! And Oxford Groupers are not alone in this strange ignorance. One finds the same thing in quarters where the groups have never been heard of. "Set thee up waymarks." We must get our bearings and our guide-posts. We do it in ordinary life. When I came to London fourteen years ago I endeavoured to get some idea of the lie of the land. One needed a sort of mental map of the metropolis, and one got this by learning roughly, say, the relative positions of great railway termini from Paddington in the west to Liverpool Street in the east. One noted the main arteries: Oxford Street, Holborn, Strand, Piccadilly, and the position of the Bank, St. Paul's, Parliament, Marble Arch, and so on. These are "waymarks" for us, by which we can find our way about this great bewildering city.

Now in the Scriptures there are "waymarks" too, great peak doctrines on which, if once we have a grip, we shall be less likely to go astray, and by means of which the weary-hearted may find their way home to God our dwelling place in all generations.

Let me suggest one or two, for I believe with all my soul that if we are again to sing with unfaltering lips and joyous hearts

"Like a mighty army
Moves the Church of God"

it will only be when we are able truthfully to add:

"Brothers, we are treading
Where the saints have trod."

Otherwise we may be found aimlessly floundering where the will o' the wisps have led.

1. The first of these waymarks is just *The Fact of God.* The Bible begins with that. "In the beginning God." But, you say, surely we may assume that all Church folk have got that length.

I wonder. There is a significant word in St. Luke's Gospel (ii. 25) about old Simeon. He is called "a just man and *devout.*" He was *just*, a white man, as we say, a doer of the truth, honourable and upright in all his dealings with men. But this other word attracts me now—"devout." The Greek word is *eulabes*, which might be literally translated "he had a *good grip*" on things unseen and eternal. He had stirred up himself to *lay hold on God.* That is what we need. "Lay hold on eternal life." What a steadying influence it is to have a good grip upon the fact of God. "I have set the Lord always before me: because He is at my right hand I shall not be moved." Ps. xvi. 8.

I am convinced that during the next few years the struggle against rank Atheism is going to be more fierce than for many a year past. America has its powerful society of the four A's, the American Association for the Advancement of Atheism. I do not need to refer to what is taking place in Russia. Here in our own land we are informed that the Secularists are out for a great forward move this Easter. Well, the Gates of Hell are not going to prevail, but it is for us to be well grounded in the facts of our faith, and to be able to give a reason for the hope that is in us. A favourite cliché of the Secularist is that "Modern Science has dethroned God," which is exactly what no science, whether ancient or modern, can ever do. For unless this is an ordered Universe controlled by Mind there can be no such thing as science at all.

It takes Mind to create mind and to speak to mind by the ordered laws which control all creation, laws which our minds can appreciate and apply. I could wish that our young people were better informed of the intellectual strength of the theistic position. Such simple popular books as Fitchett's "Beliefs of Unbelief" and "The Unrealized Logic of Religion" are of real value here, and there are scores of such.

2. But a second of the great waymarks concerns *The Holy Character of God.* Mere vague belief in a God gets us nowhere. We want to know "the Mighty God who hath spoken," and whose revelation of Himself was consummated in Jesus Christ the Word of God incarnate. Take that progressive revelation as it comes to us in the Scriptures. The first statement of the Fact of God is followed up by an ever deepening revelation of the Holiness of God. The Old Testament is largely concerned with this, He is the Holy God, righteous, gracious, faithful and

truthkeeping. Well may we "give thanks at the remembrance of His Holiness." For if He were not holy, if He were not absolutely righteous we could never have any ground for absolute confidence in Him. We could never believe in Him with wholehearted Faith if in Him there were any darkness at all.

3. But this belief in the Holiness of God leads on to a third of the great waymarks. It leads infallibly to *the Cross and the Atonement*. God loves us, the unholy! But it is always with a holy love. He can by no means clear the guilty, He cannot treat them as if they were innocent. He cannot ignore sin or approve of sin. He must by His very nature condemn sinners. And yet God loves the world of sinners lost and ruined by the Fall! How can He save them from their sins and from Condemnation? How can the Lover of our souls be just and yet justify the the ungodly? Only by Himself dealing with the sinners' guilt. By many parts and at many stages God spake unto the fathers by the prophets. In these last days He has spoken by His Son. Jesus is God's last word to the human race. In His well beloved Son He has dealt with our sin. The Son of God —one with the Father—has Himself borne our sins in His own body on the tree.

> "Bearing shame and scoffing rude
> In my place condemned He stood,
> Sealed my pardon with His blood.
> Hallelujah! What a Saviour!"

Herein is Love. Here is Salvation. He hath given me rest by His sorrow and life by His death.

4. Now that is the Gospel, and that Gospel is dynamic. For love so amazing so divine demands something from me. Of course if I don't believe it, it can demand nothing. But, to everyone that believeth, it is the power of God unto Salvation. Here is the fourth waymark. *Faith in the Lord Jesus Christ.* On December 12th, 1660, John Bunyan was arrested at a service. "The subject I should have preached upon, even when the constable came, was, 'Dost thou believe on the Son of God?' From whence I intended to show the absolute need of faith in Jesus Christ; and that it was also a thing of the highest concern for men to inquire into, and to ask in their hearts whether they had it or no." Bunyan is right. A thing of the highest concern indeed! For thus do we pass from death unto life. By faith in the Son of God we enter into an entirely new relationship with God. The mighty change that takes place is so complete that our Lord speaks of it as the New Birth.

5. Let this be the fifth and for the moment the last of the "waymarks"—*the New Birth.* To be born of the Spirit implies the greatest of all miracles. And this miracle has taken place in all ages and thank God it is taking place to-day. As Christ is preached the Spirit uses that message to regenerate sinners and make them into *servants* of God, and *saints* of God, and *sons* of God. During the past few days I have seen the miracle taking place night after night at a mission held in one of the toughest districts of our great city. Among those who got blessing was a man who had only been converted some six weeks, after spending a great part of his life in various jails. To-day, he is one of the most radiant Christians I ever met. There were others too, upwards of fifty of them, an ex-clown from Sanger's circus and his wife who was a trick balancer; a lad but lately released from prison; several members of a dangerous gang of roughs; an elderly woman, ragged and filthy, but bearing the name of one of the most honourable families in our land. I said to her, "Miss L——— do you know what you are doing to-night in signing this decision card?" She whispered "Yes sir, I am taking the Lord Jesus as my own Saviour." Poor soul! Even for such a one there is glorious hope in Christ through the renewing of the mind. Time would fail me to tell of individual cases, but I came away on the last night of the Mission with a new song in my mouth even praise unto our God.

We must get back to THE WAY, and set up the great Waymarks. For what all the world is needing is just these eternal truths of God that make for "righteousness and peace and joy in the Holy Ghost."

What else can heal national hatreds and jealousies and suspicions? What else can deal with class warfare but that which sweeps away all barriers and makes men "all one in Christ Jesus?" What else can deal with human corruption, cruelty and lust and heartless greed? Out of the heart proceed evil thoughts and all the things that defile a man. But when the knocking is heard and the door opened—when Christ enters to dwell in the heart by faith, why then, behold He makes all things new.—J. CHALMERS LYON.

Headquarters Notes

87th Annual Meetings.—How can we impress upon all our readers the importance of noting the date of the Annual Public Meetings of the Alliance, *and of making arrangements to be present?* Well-attended Annual Meetings are an encouragement to all concerned. Our Annual Meetings will take place at the Caxton Hall, Westminster, on Monday, May 8th, at 3 and 7.15 p.m. At 3 p.m. the Chair will be taken by Mr. R. C. Hart Dyke, Treasurer, and Chairman of the Executive Council, and the Speakers will be Her Grace the Duchess of Atholl, D.B.E., M.P., who will speak of her recent visit to Soviet Russia and concerning the Communist movement in this country to further atheism and to attack religion generally; Dr. Howard Guinness; Rev. C. M. Chavasse, M.A., M.C., Principal of St. Peter's Hall, Oxford; and the General Secretary. At 6.30 p.m., Mr. Jacques Hopkins, L.R.A.M., and the Maranatha Choir (conducted by Mr. Hopkins) will sing. At 7.15 p.m. the Chair will be taken by the Hon. Lancelot W. Joynson-Hicks, a son of the late Viscount Brentford. This should be a second great meeting in every way, devoted to the highly important subject of the future of Protestantism in our Empire, and on the Continent of Europe. The Speakers will be Dr. S. W. Hughes, General Secretary of the National Council of the Evangelical Free Churches, who will speak for England; Rev. J. Hutchison Cockburn, B.D., of Dunblane Cathedral, who will speak for Scotland; and the Rev. Wm. Corkey, M.A., Moderator-elect of the Presbyterian Church of Ireland, who will speak concerning Protestantism in that country. At the close the General Secretary hopes to exhibit in rapid succession some recent pictures illustrating the work of the Alliance among the Protestant Churches of Europe. It will be seen from these details how important the Annual Meetings are this year, and we ask all to come themselves, and to make the meetings known to others.

The Ordinary General Meeting of Members (only) of the British Organisation for the transaction of business in accordance with our Articles of Association as an Incorporated Body, will take place at the Registered Offices, Alliance House, 19, Russell Square, London, W.C.1, on Thursday, April 27th, at 12 noon, to receive and adopt the Report of the Council and of the Auditors for the year ending March 31st, 1933, to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association.

An Empire Day of Prayer? — The following letter and resolution were received by the Council at their February meeting and at once sent forward to the Archbishops, the Prime Minister, the Home Secretary, and other Members of the Government. Cable advice was also sent to New Zealand to the effect that, if not already taken, steps should at once be taken to present the resolution to the Governor-General of New Zealand at Wellington with the request that it may be submitted to H.M. the King:—

Resolutions Passed at a Meeting of Citizens of Wellington, called by Public Invitation and held in Nimmo's Hall on Sunday, 8th January, 1933.

(1) That this gathering of Christian men and women of the City of Wellington, N.Z., including representatives of the Mayor and Council, the Mayor and Borough Council of Petone, and various Christian Bodies and Social Institutions, prays that the World's Evangelical Alliance might use its organisation to present an earnest and united request to His Most Gracious Majesty the King to obtain a National Day of Prayer (on a week-day), to be observed throughout the British Empire and that such Empire Day of Prayer be appointed at an early date.

(2) In the event, through any circumstances whatsoever, of such an Empire Day of Prayer not being appointed before Easter, then this Meeting respectfully requests His Excellency the Governor-General and the Right Honourable the Prime Minister to call a National Day of Prayer in New Zealand, as requested by the Ashburton farmers.

World's Evangelical Alliance,
Wellington (N.Z.) Fellowship,
19th January, 1933

The General Secretary,
World's Evangelical Alliance,
19, Russell Square,
London, W.C.1.

Dear Sir,

I expect that you will have heard through the Hon. W. H. Edgar, M.L.C. of Melbourne, that a Wellington (N.Z.) Fellowship was formed to

co-operate in the Universal Week of Prayer for 1933. Mr. Edgar will no doubt also have told you, that at our Meeting on the 8th January a Resolution was carried to ask your organisation to approach His Most Gracious Majesty the King, and to respectfully ask him, to appoint a National Day of Prayer on a week-day, at an early date. Such National Day of Prayer to be observed throughout the Empire. I am enclosing herewith newspaper clippings from which you will see that we were influenced to take action in the matter of asking for a National Day of Prayer in the first instance, because of the report in our newspapers, of the appalling condition of affairs that face the Farmers of this country. On the same date that this report was published we were informed that at a public Meeting of our Farmers at Ashburton, a Resolution was carried calling upon the Governor-General to proclaim a Day of Prayer throughout this Dominion. We have informed the Farmers that we are asking your Alliance to endeavour to obtain a Day of Prayer throughout the Empire.

There is no question but that the financial stringency, the Unemployment problem, and the difficulties confronting our farmers owing to the drop in prices, have reached such limits that the Dominion Government confessedly admits that they are getting beyond its powers to cope with. It is almost impossible to overstate the gravity of the situation in which this country finds itself.

The Fellowship formed here is very representative, and we are enlarging it. The Rev. D. Calder, N.Z., Secretary of the B. & F. Bible Society, has written consenting to be a member of our Executive. We are unanimous in agreeing that your organisation is singularly and fittingly placed to present an appeal of this nature to the King. We are in absolute agreement that the request should go direct to the King rather than the British Prime Minister. We feel that it is a matter outside the bounds of politics. Further, since the construction has been put upon the Westminster Statute, that the British Prime Minister can no longer be the mouthpiece for the Empire, we desire that the Alliance will support this request from the Antipodes; and beg His Majesty to exercise his Royal prerogative in granting our petition. We are aware that there may be opposition raised in certain quarters against the King granting our desires. But it is such an occasion as this when we may with confidence call upon the Living God. It is an occasion when we can prove for ourselves and to other nations the power and blessing of united prayer. Our supporters were strongly of opinion that the Day of Prayer should be on a week-day. The Resolution was seconded by Mr. Jacobson, who represented the Mayor of Patone, our largest suburban Council, in the course of a rousing speech.

I desire to assure you and your Alliance of the earnestness and sincerity of heart and purpose actuating all of us who have combined in this effort. We feel sure that God has been with us; and we beg of you to exert your utmost endeavours to secure this National Day of Prayer at the earliest possible date. Australia is heartily with us in this appeal.

May God graciously guide and help you. I am, on behalf of this Fellowship,

Yours in Christian fellowship,

(signed) DAVID O. MCCLAY,
Hon. Secretary.

Oxford Movement Centenary Celebration.—We draw special attention to the important article by Bishop Knox (see pages 60 - 64) on the subject of the Centenary Celebrations of the Oxford (Tractarian) Movement. We shall have more to say concerning this in our next issue. In the meantime, the following unanimous Resolution has been adopted by the Executive Council and circulated to the Press:

RESOLUTION

In view of the near approach of the Centenary of the Oxford Movement, and of the appeal which is being made "in the interests of unity" for a general Celebration of the Movement, the Council of the World's Evangelical Alliance desire to record their unanimous opinion that such an appeal is misleading, in view of the fact that the Oxford Movement has certainly not promoted unity within the Anglican Church in which it arose, and it has been one of the principal hindrances to unity between the Anglican and the Free Churches throughout the world.

The Council are further of opinion that the main tenets of the Movement on the doctrine of the Church, the Ministry, the Sacraments, and the New Testament presentation of the Gospel of Christ, being in direct opposition to those of Evangelical Churchmen and Free Churchmen their participation in the Celebration would be unreal, ineffectual and misleading.

Headquarters Finance.—Some notable grants have recently been made by the Executive Council in aid of Protestant Churches on the Continent of Europe. These grants have not come from copious funds; in fact, we are passing through a period of restrained finance very trying to those whose responsibilities do not permit economies where economy is already below par. The fact is, during a crowded twelve months, which closes on March 31st, much, very much more work has been accomplished, *but on less income*. Happily, and in answer to prayer, there is no deficit, but it has not been possible to give help where it is much needed. We can only hope that things will improve, and that our readers all will realise the importance of maintaining at all costs the work and witness of the Alliance.

We have no endowments. We need immediate gifts. We need legacies. Many long-time supporters of the Alliance have passed over during the past year without making any provision for the Alliance, and in some cases large residues have passed for distribution to less needy objects. We note in the Press that a (R.C.) fund of one million pounds has been opened (and will be raised) "to aid the extension of the faith in England and Wales." We speak seriously when we say that if one million pence could be forthcoming during the next twelve months the World's Evangelical Alliance could double and treble its influence. Are we Evangelicals and Protestants as serious about our Faith as Roman Catholics.

Missionary Reunions.—Two further Missionary Reunions of interest have transpired at the Alliance House, and it has been encouraging to find the reception rooms well filled on each occasion. On Thursday, February 16th, the General Secretary presided at the gathering at which Mr. Samuel H. Wilkinson, of the Mildmay Mission to the Jews, delivered a most interesting illustrated lecture upon "Fifty Years of Jewish Evangelisation." Mr. Wilkinson has been engaged in this particular sphere of work for over half a century, in the course of which he has visited almost every corner of Europe. Mr. Gooch, at the close, said he had followed with the deepest interest all that the lecturer had said. He himself had been brought into close contact with the Mildmay Mission to the Jews, first through his father, Pastor W. Fuller Gooch, who stood by the side of the Rev. John Wilkinson when the Mission was founded and who maintained that interest to the close of his life. His father was never happier than when he was speaking in support of Jewish missions. Mr. Martyn Gooch added that it had been his privilege, while visiting the Continent in the interests of evangelical work, to meet a number of the devoted workers associated with the Mildmay Mission to the Jews.

On Thursday, March 16th, the Spanish and Portuguese Church Aid Society was entertained, when the Rev. G. F. Irwin, Chairman of the Committee, presided, and addresses were delivered by Mr. Kenneth G. Grubb and Mrs. Pulvertaft, followed by a series of lantern pictures illustrating the Peninsular Churches and work described by Mr. Irwin. An interesting feature of this successful gathering was the following letter from Rev. Fernando Cabrera (son of the late Bishop Cabrera, the first Bishop of the Reformed Churches of Spain and Portugal), who is Minister of the Church of the Redeemer, Madrid, and President of the Spanish Evangelical Alliance:

[*Translation*]

MADRID,
11th March, 1933.

From the President of the
Evangelical Alliance, Spain.

My dear Mr. Gooch,—

It was a great pleasure to hear from you that a Missionary Reunion to further the work of the Spanish and Portuguese Church Aid Society is to be held in the Reception Hall of the World's Evangelical Alliance on the 16th of this month. How much I should like to be with you to speak of many interesting things concerning the religious problem in Spain. The Spanish Republic is about to hand over very soon, completely solved, the religious question, which for so many centuries has remained without solution. But do not think that to-day there is religious persecution in Spain—there is no such thing. The President of the Republic Señor Azana is the translator of the Spanish version of Borrow's famous work, "The Bible in Spain." He is not for this reason a discredited man. The Spanish Republic respects all religious beliefs and persecutes none. But it does not wish to grant special privileges to any one belief without giving the same to all.

But the glorious battle to win Spain for Christ is not yet ended. Formerly we had a formidable enemy—Romanism—to-day we have another enemy equally formidable—religious indifference. We have still to fight against this, and for this we beg your prayers and sympathy.

Be sure that we, too, pray for you that England may not submit to the Pope. Brethren, do not allow yourselves to be deceived by those who go to you in sheep's clothing but inwardly are ravening wolves, whose sole desire is to destroy the flock. Brethren in England, do not allow yourselves to be taken by surprise, we know well the great astuteness of Rome and for this reason we follow with interest the trend of affairs in your country.

"Brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you."

My love to all in Christ,
Yours very sincerely,
(signed) FERNANDO CABRERA.
President of the Spanish Evangelical Alliance and Minister of the Spanish Reformed Church in Madrid.

The Universal Week of Prayer, 1933

Further Reports from Home and Foreign Centres

CANTERBURY, KENT

The attendance at the Week of Prayer united meetings has been excellent, and the meetings themselves were of a very encouraging character. The annual interchange of pulpits followed on Sunday, January 8th, and a series of services concluded with a well-attended United Communion Service in the Baptist Church.

LIVERPOOL, LANCS.

The Liverpool gatherings were held in the Church House at the mid-day hour, and continued from the first Monday in the year to the Saturday, inclusively. Advertisement called attention of many and their interest claimed, though, it may be, unable to attend in person. It is significant that at many churches there is definite prayer following the same subjects. On the opening day the Lord Bishop of Liverpool gave the address, and took as his subject: "Thanksgiving and Forgiveness." It was a solemn appeal and God's presence was realised. The Civic side of the city was represented by the Chairman, Councillor C. H. Leftwich. Rev. D. D. Williams, President of the Liverpool Free Church Council, spoke on Tuesday on the Holy Spirit in relation to the Church Universal. Other speakers during the Week included Canon Copner, Canon Soulby, Rev. I. E. Davidson, and Mr. A. H. Hobley, a business man. The meetings throughout were representative, and the general tone most uplifting. There was heartiness in the singing of the hymns suited to the subject for the day. The churches of the south-east end of Liverpool held a united prayer meeting at Heathfield Road Welsh Presbyterian Church on Thursday evening, when all denominations were represented. Such an assemblage of various denominations at the throne of Grace cannot fail to have a co-ordinating and unifying effect.

KAMPALA, UGANDA

The Week of Prayer is a recognised institution in our Church. It seems to have taken hold of the people in somewhat the same way as our other festivals. Large gatherings no doubt have been held over the diocese as usual, but I can only speak for the Cathedral. There was a very real spirit of earnestness and prayer in all our services. We met daily on week-days at 7 a.m. and 5 p.m. with an average attendance of about 150. The Katikiro and the Chancellor, Chief Serwano Kulubya, who attended the Jerusalem Conference in 1928 and was also one of the delegates sent to England in 1931 on the question of Closer Union in East Africa, were most regular attendants, giving the people a good lead. The 7 a.m. service seemed to meet a real need and we are keeping it up daily. The attendance is about 36, and the Katikiro walks about 1½ miles daily to attend. After our shortened Morning Prayer we have silent and also extempore prayer for subjects in our own local cycle of prayer, or for other special needs. This does help our people to *pray*, it meets all kinds of prayer, liturgical, silent, and extempore. We are most grateful for the programmes in the Luganda language you sent us. Next year we shall need more copies.

BERLIN, GERMANY

When the Universal Week of Prayer arranged by the World's Evangelical Alliance was in progress, I was called upon to speak at a prayer meeting in West Berlin. Several Jewish souls were also present, including one gentleman who was evidently dealt with by God. With genuine repentance he called upon God for forgiveness of his sins through the Lord Jesus. His fervent prayer touched my heart, and I feel sure that he has stepped into faith in Christ.

SEOUL, KOREA

We printed and circulated 15,000 copies of the programme in the Korean language. These programmes were sent out to the churches in good time, and we have every reason to think that they have been made use of with care and a realisation of their value. The Union Church (English and American) series of daily Prayer Meetings in Seoul were well attended and we shall expect good results developing from them. One development will be an additional emphasis upon the need of a revival of Family Worship. The Friday topic was especially helpful in this, and exhortation, testimony and prayer centred upon this subject for some time. As an outcome of this the Christian Literature Society of Korea is planning to circulate a special appeal among the churches on this subject, and it is hoped that this will help to arouse fresh interest and conviction regarding this matter.

DUNDRUM, ULSTER

The Week of Prayer this year was one of the best yet held in this district. Special sermons on Prayer were preached on Sunday by the Rector, and meetings were held every night in the Parochial Hall. All the Evangelical Churches in the neighbourhood were represented. The meetings were characterised by a spirit of intense earnestness, and there was a realisation of the larger unity of the Church of God in the world. The perplexity and distress of the nations was a special burden on the hearts of those present, and much prayer was offered that the grace of repentance might be given to the peoples, so that the blessing of God might come upon the world once again.

BANBURY, OXON

We had a very helpful series of meetings in which the co-operation of the Churches was fully realised and real spiritual fellowship achieved. One feature which makes the 1933 Week of Prayer Meetings different from preceding years is the uniting of the

Anglican and Free Churches. Rev. E. Owen (Methodist) addressed the meeting held in the Church House, presided over by the Vicar of Banbury, and the Vicar in turn addressed the gathering in the Methodist Schoolroom, presided over by Rev. H. Wildblood (Methodist). The meetings were well attended and were of a helpful character.

BANGALORE, INDIA

We had a complete week of meetings during the first week of the new year in Bangalore, six in English and two in Tamil. They were well attended, averaging about 100 per night, and all definitely in line with the topics arranged, which were found to be most helpful.

BRISTOL, GLOS.

The meetings in connection with the Week of Prayer in Clifton District of Bristol were held in the Royal Empire Society Buildings. The Lord Mayor of Bristol presided at the opening meeting. He expressed his pleasure at being present in a gathering in which Christians of every name united in prayer. He referred to the present grave situation, a condition which called for the prayerful interest of all Christians. His words revealed his sympathy with the objects of the Universal Week of Prayer, and it was felt that although he was present in his official capacity, his interest was personal and genuine. The addresses generally recognised the serious condition of affairs in our own and other lands from many points of view—the lack of reverence, the indifference to the great sanctities of life, the breakdown of parental authority, the neglect of God and His Will, His Holy Word, and His Day. But equally persistent and prevalent was the note of hope in a Living God, in the world-wide call to prayer, in the power of the Gospel—always equal to the need, and the effectiveness of a witness to the experimental truths of our Faith. The meetings were representative, well attended, including Clergymen and Ministers; and it was felt that the Week of Prayer for 1933 had worthily fulfilled its purpose.

GRAYS, ESSEX

All the Free Churches of the town united for the Week of Prayer, and also welcomed the hearty co-operation of the officers and members of the Salvation Army. We decided to visit the smaller churches on the outskirts of the town on alternate evenings as a means of bringing inspiration and refreshment to loyal men and women who are nobly holding the standard in difficult days. A largely attended Communion Service on Sunday evening fittingly closed what we hope will prove a benediction to all our churches.

AMBALAVAO, MADAGASCAR

We have met every morning at 6 o'clock. The average attendance has been 250. An intelligent interest has been evoked each morning, and free prayer has been offered by members of the church and congregation. The native pastor, one of our native deacons, and myself, have led the devotions. Apart from a few introductory words on the subject for prayer the whole period has been spent in meditation, hymns of praise and vocal prayer. Particular interest had been evinced in the winning of Mahommedans and Jews to the Christian Faith. Mahommedanism touches us somewhat, because there are a number of Indians both on the coast and in the interior. As far as I have come in contact with them they are all Moslems. One Indian identified himself with our church some years ago. He helped considerably in building the present structure, and when he died last year he was given a Christian burial. A number of his Moslem colleagues from Fianarantsoa came to the service. A spirit of reverent devotion characterised all the meetings, and some of those who attended have spoken of the spiritual uplift they received. Looking back over the years since the meetings were inaugurated I can witness to gradual growth both in numbers and interest. The meetings began in our town church, but have gradually extended to the country districts. I have already been in touch with pastors and evangelists who have conducted the meetings, and they assure me that interest is growing. All meetings are held either at 5.30 or 6 a.m.

ATLANTIC CITY, U.S.A.

You will be glad to know that in this town, which someone recently referred to as a modern "Sodom and Gomorrah," the Week of Prayer was given more attention than at any previous time, so far as I am able to judge, since we have lived here, which is twenty years this month. The Ministers' Union daily conducted a noon-day meeting at the Y.M.C.A., and different Churches had nightly meetings. I feel that your efforts met with success in an unusual degree in this City-by-the-Sea.

JAMMU, INDIA

We held gatherings for prayer each evening (Monday excepted, when both the Pastor and I had to be out of the station). These were held in different parts of the city, and a different leader was chosen by our pastor for each evening. I found these meetings for prayer most helpful, and I believe every one did who attended them. At our last gathering a proposal came from the oldest member present that we should restart our Christian Endeavour which had been given up. This was at once taken up and we hope to meet on Friday next. I am so glad for this practical outcome of our Week of Prayer. There was also the blessing which ever comes to those who seek the Lord.

KISUMU, KENYA COLONY

We cannot thank you enough for the Swahili copies of the programme for the Universal Week of Prayer which you so kindly sent us. There were sufficient for nearly every school group in the Mission to have one, and the whole group entered most enthusiastically into the plans for preparation. There are nine centres, with from 25 to 50 schools connected with each centre. I was able to have Union Prayer Conferences in three of the centres during the Week of three days each. In the other centres plans were made for the observance of the Week of Prayer. I have not had reports from the other places as yet, but during the Conferences there were about 60 who came to Christ in confession and

repentance. One centre where services were continued after the Conference closed reported 35 others one day there; and others are continuing to seek and find Him, three at the Mission House today. Besides this old quarrels between members have been cleared up and there is evidence of revived spiritual life in several groups. We believe this year is going to be a year of renewed power and blessing in the work of the Mission, and the Week of Prayer is one of the powerful contributing factors. May I again thank you for the programmes sent, and request an interest in the prayers of the Alliance for the mighty working of the Spirit of the Living God among us this year.

RANDA, N. NIGERIA

I am pleased to be able to report that we had a series of successful meetings in connection with the Week of Prayer. Randa is far off the beaten tracks, and the people round us live in a very little world. Our Christians are very young and inexperienced. The thoughts given in your programme help to broaden the vision of these young believers.

SALONICA, GREECE

There are two Evangelical Churches in this Apostolic City, namely, Greek Evangelical and Armenian Evangelical. These two Evangelical congregations had their United Church Services during the Week of Prayer. The pulpit languages were Greek and Turkish, but everybody was free to share in the prayers in his own language. We selected hyms that had the same words and tune, and all joined in singing them in the two languages. The Church was crowded each night, and on Sundays, both morning and afternoon, there was hardly standing place. Rev. G. Stambollian from Athens was here for two weeks, and preached thoughtful, stirring and uplifting messages. Indeed, the Prayer Week was a blessing to us all. We have allocated the collection of the Week to the World's Evangelical Alliance. The Sunday following the Week of Prayer was a remarkable day of inspiration for the two sister Churches, because the service was unprecedented in the history of the Church. These two Evangelical Churches had United Holy Communion and Baptism Services for the first time, with the sincere co-operation and mutual goodwill of their pastors and executive committees. The church was overcrowded, and Rev. G. Stambollian gave a deeply spiritual and inspiring message. Six children were baptized, a boy and girl (twins) and one boy from each congregation. Two new members were added to the Greek Church. People left the church with inspiration and went home with spiritual satisfaction. May the Lord bless His words which are sown as good seeds during the Week of Prayer all over the world. We hope that most of these seeds fell into good ground and in due time will bring forth a hundred-fold fruit.

ABERDEEN, SCOTLAND

The best meeting during the Week of Prayer was that on Friday, when the topic was Home, School and University Life. Some young people were present, students mostly, and two of their number took part in the Intercessions. The leader was Rev. Alex. Frazer, who is not very long home from his great evangelistic journey to Africa, Australia and Canada. Our meetings were fine in quality, although the conditions of New Year make it difficult to draw numbers of people together.

ORURO, BOLIVIA

I wish to take this opportunity of telling you of the Week of Prayer that we celebrated this year here in Oruro. Most of the Evangelical Churches try to keep this week separate for the purpose for which it is known the world over—The Week of Prayer. As a rule we try to reserve for special effort Easter Week and the Week of Prayer, and they are always weeks of blessing to those who participate in the services. This year we tried to have as many of the nationals take part as possible. We advised beforehand some five or six for each meeting to take part in prayer, remembering always the theme for the day. Another was given the Scripture lesson to prepare beforehand, while another was asked to speak for ten minutes upon the subject suggested for the evening's meditation and prayer. We avoided in this way that the same voices be heard that are heard at every prayer service during the year, giving an opportunity to the many who always expect that a certain few pray when prayer is asked for. There were no lapses in time, and on the whole the theme for the evening was well kept in mind by those leading in prayer.

FISHPONDS, BRISTOL

The attendance at the meetings during the Week of Prayer averaged about 60; that is about the usual number. Some very fine and helpful addresses were given, and the tone of the meetings was good. Those who exercised their privilege of attendance were stimulated and helped to a wider vision of the Kingdom of God, and the spirit of prayer was quickened amongst us. May I say personally that ever since I first had experience of the Week of Prayer, beginning in West Africa, January, 1923, I have looked forward with increasing desire to participate in it. Always I have found the programmes of intercession most helpful and suggestive, not only during the particular week, but also in my pulpit prayers which can so easily become stereotyped and hackneyed.

MOMPONO, CONGO BELGE

The Week of Prayer has been observed here again. Each evening the missionaries have joined with the native Christians in meeting for definite prayer along the lines of the topics sent us. As far as possible, the requests there have been translated into the language of the local people, and they with the missionaries have heartily joined in praying for the objects. Each evening some 50 to 100 natives have gathered to pray, and there has been a very marked spirit of earnest prayer. This country, like all others, is feeling the effect of the financial crisis, and it has been a source of strength to the local Christians to know that there has been united prayer on behalf of the whole Church of God and the problems that present themselves at this particular time. Yesterday (Sunday) a sermon on Christian Unity was preached here at the morning

service for natives, and a definite effort has been made to conserve the spirit of united prayer in our midst. This Week of Prayer will have a good effect upon the whole of the local Christian population.

NANCHANG, CHINA

We thank God for the work your Alliance is doing, and for the testimony you are bearing to Christian truth, Christian unity and Christian service. The Week of Prayer is a yearly reminder of these important truths: and, I judge, nothing so welds us all into true and deep unity as prayer together. This year daily prayer meetings have been held during this present week in one of the seven churches now open in this big city, and the topics as suggested by the Alliance have been followed. Most of these daily meetings have been led by Chinese Christian men, prominent among the Christian body. One or two of the suggested Scriptures have been read, a few remarks made on them, and then the suggestions for praise, confession and prayer, gone over one by one, and a number lead in praise and prayer. The weather has been cold and raw, and the attendance not so large as some years, but some 50 to 100 have gathered each afternoon for these times of prayer. The continued troubles and difficulties in China tend to make at least some turn to the God of Heaven, to seek from Him teaching and blessing and deliverance. If through these troubles many turn to Him, and learn more of His truth and grace, they will be well worth while. How often, in the past, has God spoken to individuals and nations through times of turmoil and perplexity. May it be so in China, and throughout the whole world these trying times. We pray for the blessing of God to rest upon the Alliance, and upon all its activities.

BOGOTA, COLOMBIA

Your literature about the Week of Prayer arrived in good time, also the Spanish copies. Meetings were arranged for each night of the week, and there were special speakers. We found it good to make early arrangements, and thank you for your help. At Girardot, also, there were good meetings, which were extended over the second week.

BATH, SOMERSET

The meetings this year were very well attended, and the spirit was good. We were able to arrange both afternoon and evening meetings every day. Ministers of all denominations taking the services and giving the addresses.

ADELAIDE, S. AUSTRALIA

The local observance of the Universal Week of Prayer took place again in the Adelaide Town Hall on the dates specified. Though the attendances were not particularly large, owing in a considerable measure to the fact that at the opening of the year so many of our people are away on holidays, a very fine spirit was maintained. Representatives of various denominations took part in the meetings and we believe that much good was accomplished.

CHEFOO, N. CHINA

The meetings were well attended, about 40 to 50 some days. A spirit of earnest prayer was maintained throughout. One day, Wednesday, was given up entirely to the Chinese, who held a united service. Besides, the different churches had prayer meetings independently.

KALOLENI, KENYA COLONY

I enclose a little letter from one of our out-station teachers who took up quite enthusiastically the idea of the Week of Prayer. I do not know yet how it was observed at the other out-stations, but the direct appeal from England by means of a letter to themselves which they could read (in Swahili) was, of course, a real means of getting their co-operation. I may mention that I happened to be at this particular station one day during the Week of Prayer, and gathered with the people in their little mud church for part of the time of their meeting. The teacher reports that the average attendance during the week was over one hundred. Then he says: "We are grateful here at Bamba for these meetings. They came, elderly men and women, children and young people, to listen to the tidings. I trust that the learners will increase in numbers through this help."

FLORENCE, ITALY

The Universal Week of Prayer has been observed as in previous years by the Italian Protestant Churches of Florence. There are at present six Italian Protestant Churches in Florence, and of these two are Waldensian, one Methodist Episcopal, one is Wesleyan, one Baptist, and one is called Christian (or Brethren) Church. The Pastors' Council of Florence, representing these six churches, has arranged for the observance of the Universal Week of Prayer from the beginning of its existence, 18 years ago. Even if the weather is cold or bad the Week of Prayer is always a success in Florence, and all are delighted at the thought, full of inspiration, that during that week we pray with so many others all over the world on the same topics.

WARSAW, POLAND

This year the Prayer Meetings were held in six different communities: The Anglican, Polish Baptist, Methodist, Christian Endeavour (Lutheran), the Reformed Church, and the Polish National Church congregation that has joined the Methodists. In each case the place of meeting, no matter what its size, was packed to overflowing. The Pastor of the congregation took charge of the meeting, and one or two of the visiting pastors addressed the gathering in Polish and German; then the meeting was thrown open for prayer and there was no break at all between the prayers offered in either Polish or German. The spirit of devotion and unity was very marked. We praise God for this recurring opportunity for united intercession, which is proving to be, year by year, a growing in Christian fellowship.

LALENE HILL, N. RHODESIA

Over 100 native Christians attended the meetings. Those from distant villages were entertained by our Native Church. The prayer meetings were held every morning at 6.30, and in addition we had separate prayer meetings for men and women at 3 p.m.

TURKS ISLAND, BRITISH WEST INDIES

The Week of Prayer meetings this year were every bit as helpful as in previous years. The Spirit was present to bless all; and each could speak of the joy experienced because he was privileged to unite with others during this season of praise to the one common Father. Although our neighbouring clergymen did not unite with us, yet there was a very large percentage of members and officers from these neighbouring churches who entered wholeheartedly with us in all the services, and took special parts by way of solos and witness. At the closing service when the Lord's Supper was observed, these also, as many as were present, drew near and communed with us in the name of the one and great Head of the Church Universal.

BULAWAYO, SOUTHERN RHODESIA

The Week of Prayer was observed in Bulawayo by members of the following religious bodies—Anglican Methodist, Presbyterian, Dutch Reformed, Baptist, and Salvation Army. The services were fairly well attended on the whole, though numbers fluctuated throughout the week. We all feel that these services are of special value as a step in the direction of closer unity. The Week of Prayer has now been observed in Bulawayo for four years in succession. The first year of all the services were held in a neutral hall, the second and third years in the six churches in rotation, with the last in a neutral hall; but this year we felt that mutual confidence was strong enough in our several congregations for all the services except the last, to be held in one church, the Anglican being chosen this year as being the largest. We are grateful to the World's Evangelical Alliance for their call to prayer and unity.

MOTIHARI, NORTH INDIA

I take the opportunity on behalf of the Church here to express deep appreciation of the work you, and those associated with you, are doing in connection with the Universal Week of Prayer. I find a very hearty response by the Indians in observing the Week of Prayer. The meetings were held here for the first time in 1932, and all present were of one mind in saying that it was a time of real spiritual uplift and blessing. The year 1932 proved to be one full of encouragement, and we feel that it was the result, in part at least, of the first days of the year being spent in special prayer. The meetings were also held this year. A different speaker was chosen for each meeting, and we enjoyed times of sweet fellowship and earnest prayer. Our Church is a very small one, and some of its members are scattered in the district, and only a small group were able to meet, though many put aside their work to attend. The Week of Prayer, which will be adopted by an ever-increasing number of Christians, and in some places non-Christians, will prove a tremendous force in strengthening the Universal Church to fulfil her task and in helping God's Will to be done on earth among the nations. We thank the World's Evangelical Alliance for all it is doing, and pray that God's blessing may rest upon its labours.

ROCKHAMPTON, QUEENSLAND

A very successful series of meetings was held in Rockhampton in connection with the Universal Week of Prayer, 1933. The outstanding feature of the gatherings was an unprecedented spirit of friendliness and unity between the respective congregations, which was maintained throughout the series. Before the conclusion of the prescribed week, the Rockhampton Ministers' Association, at a special meeting convened for the purpose, decided to extend the period to ten days, with gratifying results. The attendances were decidedly better than in previous years and seem to indicate that in this district there is a movement toward God. It will be interesting to you to know that, in consequence of the splendid results of the series, the Association has decided to conduct a Week of United Prayer every quarter, to be held in the respective Churches in rotation and by invitation, and it is anticipated that these meetings will, under the good hand of God, become a potent and powerful factor in Church and community life of Rockhampton. We join with the Alliance in grateful thanks to the Almighty for blessings received and the fulfilment of His everlasting promises.

ALIGARH, U.P., INDIA

All the village workers with their wives and families came into Headquarters for the Week, and we had prayer meetings twice a day in our Church. We had hoped to have united meetings with the American Methodist Episcopal Mission, but as we are separated by two miles, we found it inconvenient to arrange easily for women to get from one place to another, so we had reluctantly to give up the idea, and each held meetings in their own places. We all value the privilege of uniting in this Week of Universal Prayer, and the thought of people in all lands joining in at the same time is helpful and inspiring.

BERKELEY, CALIFORNIA, U.S.A.

Copy from "Christianity To-day."

The Week of Prayer was observed with special services in the Auditorium, the meetings growing in numbers and power each night. A deep spirit of prayer was present, scores taking part. The second week of January one hundred Cottage Prayer Meetings were held in one hundred homes throughout First Church Parish. A uniform programme was followed in each home with definite objects for prayer. Written reports from the leaders show that by actual count one thousand two hundred people attended them and hundreds took part in prayer. The third and last week was devoted to special evangelistic services in the Auditorium, Dr. Francis Shunk Downs, the pastor, being the preacher. On Friday evening, six hundred persons attended the special Young People's Service. On Sunday the largest congregation in years gathered for the Communion. Thirty-five adult new members were welcomed. On the Sundays of January, in spite of an influenza epidemic, about two thousand attended the various services each Sunday, nearly three hundred being present each Sunday in the Christian Endeavour Societies, and high points being reached throughout the Church in social and spiritual fellowship.

Forthcoming Oxford Movement Celebrations

By the Rt. Rev. Bishop E. A. KNOX, D.D.

THE Archbishops and Bishops—or, rather, most of the Bishops—are proclaiming solemn celebrations of July 14th this year as the 100th Anniversary of Keble's preaching his famous "Apostasy" sermon in St. Mary's, Oxford, on July 14th a hundred years ago. They desire to thank God for the Movement to which that sermon gave birth, and they call on the whole Church of England to join them in that solemn Thanksgiving. Whether any of them, and, if so, how many of them, had read that Sermon when they formed this resolution, we cannot say. It is now printed by Mowbray's, and it certainly should be read by anyone who contemplates accepting the invitation of the Bishops, that he may, before he commits himself, make sure whether he can, with a good conscience before God, take part in this act of solemn thanksgiving. A good many things have happened in the last hundred years in the religious life of England; some good, some bad, some indifferent. With that carelessness, which is painfully characteristic of English religion to-day, that genial *bonhomie* which goodnaturedly accepts invitations to worship as though demonstrations of human friendliness were the main purpose of approach to God, we see already a variety of reasons suggested for joining the July celebrations, reasons which have little or no connection with that 14th of July. Such reasons are—we quote from a paper read at a recent Conference—"the renewed emphasis upon the Church and the Society within which the individual Christian must grow, the raising of the standard of public worship, an emphasis on the transcendence of God, stimulation of the pastoral zeal of many clergy, a raising of the level of ecclesiastical art, and the great assistance rendered in the development of the Movement for social reform."

Now, it is not too much to say that not one of the aforesaid benefits is mentioned even incidentally in Keble's Apostasy Sermon. Nay, further, there is hardly one of them to which the preaching of that sermon contributed so much as indirectly. One of them, "assistance in the development of the movement for social reform," Keble would have indignantly repudiated. His sermon was preached at the close of the first session of the first Parliament under the Reform Bill. That Parliament had passed a number of important social reforms, amelioration of the cruel penal laws of the country, amendments of the Poor Law, and so forth. To Keble all these were but specimens of the same restless spirit, the same love of change that moved Israel in the days of Samuel to desire a King, indications of national Apostasy. In Keble's eyes the English Nation, being a Christian nation, ought to obey the law of the Church, and the Church was the body of clergy and laity under the rule of the Bishops. As for Nonconformists, their chapels and schools were houses not fit to be entered by a Christian: intermarriage with Dissenters was sinful in the sight of God. Keble had no interest at all in social reform; Pusey was distrustful of education of the poor. To associate the Tractarian movement with social reform is to suggest that the Tories of a hundred years ago were allies of the Whigs, and the High Churchmen of that day bosom friends of the Dissenters. It is no exaggeration to say that most of the social reforms of that day were won in the face of Tractarian opposition.

It is hardly less absurd to connect with Tractarianism "emphasis upon the Church and the Society within which the individual Christian must grow." This idea of the Church as a joint agent with Society, and classification of the two as forces contributory to the growth of the spiritual life of individuals is an entire misunderstanding of the Tractarian doctrine of the Church. Tract IV., for instance, utterly repudiates the conception of the Church as no more than "a devout, orderly, useful Society." No. "The Church of England is the only Church in this realm which has a right to be quite sure that she has the Lord's Body to give to the people." According to another Tract, not even Roman Catholics in England

have that right. The Church of England is not emphasised as the Society "in which the individual must grow," but as the only Society in which he can make sure of eternal Salvation. Her clergy, and they alone, are entrusted with the keys of Heaven and Hell. Keble comforts clergy for giving up pleasures of the world (hunting, cards, and dancing, for instance) by saying :

"Why should we crave the worldling's wreath
On whom the Saviour deign'd to breathe,
To whom His Keys are given.
Who lead the choir where angels meet,
With angels' food our brethren greet,
And pour the drink of Heaven?"

That "angels should meet" in a Dissenting chapel, or "angels' food" be ministered from a Dissenting Communion Table, was to Keble utterly unthinkable, and equally so to Newman or Pusey. The fact that a different spirit is found even among Bishops of the Church of England to-day is not a consequence of the Tractarian Movement, but a signal instance of its failure to inculcate the most important of all its doctrines.

It would be tedious to work out in detail the absurdity of the other benefits attributed in the aforementioned paper to Tractarian influence. It is enough to say that Tractarianism did not "raise the standard of public worship," but confused public worship by prompting the clergy to imitate, in country Parishes, the wholly unsuitable and alien standards of Cathedrals and College Chapels ; that "it did not emphasise the *transcendence* of God, but His *immanence* by its Sacramental and Arminian teaching" ; that "for pastoral zeal" and house to house visitation it substituted multiplication of solitary services and the practice of the confessional ; and that in the matter of "ecclesiastical art" it ruined many noble and beautiful Churches by its worship of debased Gothic. Even the merits so attributed to it were no merits at all, but instances of the harm that it wrought in the development of the spiritual life and worship of the English nation. We do not mean by saying this to attribute to the Tractarians insincerity, or want of religious zeal, for the leaders were men of genius and industry, who devoted their great intellectual and spiritual powers to the inculcation of a high standard of saintliness in private devotion, and in public worship. They honestly believed that they were doing God service. They aroused a large number of clergy and laity from deep spiritual lethargy. But in these respects they did not differ from their contemporaries, the Evangelical clergy, whom the Tractarians mistrusted and despised, and did all that was in their power to teach England to despise and mistrust them. Herein lies one of the great difficulties in the way of joining in the July thanksgivings, that is, the abuse by the Tractarians of the spiritual gifts with which God had endowed them. They were emphatically what St. Paul would have called "preachers of another gospel," whom he bids us mistrust "even though they were angels from heaven." It is one thing to recognise their virtues and admire their genius. But, before we thank God for what they accomplished, it is necessary that we should see clearly what it was that they set themselves to achieve, and actually achieved.

The essence of the Tractarian Movement is that it was the religious or ecclesiastical reaction of the aristocracy against the middle-class faith and worship, and against the middle-class rise to power, represented politically by the Reform Bill, ecclesiastically by the rapid growth of Evangelicalism in the second quarter of the 19th century. Oxford was the home of the Squirearchy, of the prosperous pluralist clergy, sons or brothers of nobility and squires ; Cambridge was in closer touch with London and the industrial centres. Outside the gates of Oxford and Cambridge were the Dissenters, importunate for admission to both Universities, clamouring, most of them, for Disestablishment and Disendowment of the Church of England, and united thereby in an unfortunate alliance with Secularists and Political Economists, and with the Roman Catholics, these last flushed with the victory of Roman Catholic Emancipation in Ireland. The English Nation, freed from the self-restraints that patriotism had imposed during the Napoleonic wars, was at liberty to undertake long-overdue tasks of reform in Church and State. The penal laws in England were barbarous. Her system of Political Representation was rotten to the core. The Church was deformed by abuses of Pluralism, absenteeism of Bishops from their Sees as well as of Clergy from their Parishes. Most conspicuous for ecclesiastical abuses was the Church of Ireland, where twenty-four Archbishops and Bishops were in charge of a Protestant population not exceeding

the population of the present Diocese of Lincoln. A cry for Disestablishment of both Churches, the English and Irish, was ringing through the British Isles. It seemed as if no power on earth could save them. So even some of their best friends declared. It was saved by reforms which the Tractarians steadfastly opposed, by the Ecclesiastical and University Commission which the Tractarians anathematised.

An attempt has been made to enlist Free Church and Presbyterian sympathy for the Oxford Movement by representing it as a revolt from State domination. Keble's Apostasy Sermon shows plainly that his ambition was that the Church should rule the State, not that it should be free from the State. He regarded the whole idea of a Secular State as a treachery against God. The original aim of his friends and followers was to place the laity under the discipline of the clergy. In Keble's opinion theirs was the only Church Reform which was worth having. It was not until the Tractarians were defeated in their primary objects, not until they found that they could not expel the Evangelicals by the arms of the State, that they began to take up the cry of independence, and to carry independence to the length of revolt against the relations between Church and State without renouncing, as did the Scottish secession, the emoluments and privileges secured to them by the State connexion.

Our view of the Oxford Movement is, however, narrow and distorted if we think of it simply as an event in the history of the Anglican Church. It must be studied in its European influences if any just estimate of it is to be entertained. England after 1815 held a position in the Western world without parallel in the whole course of her history. She had conquered the Emperor before whom all Europe had trembled. The eyes of all Western Europe were fastened on her. Her political constitution was taken to be the model that all other States should strive to copy. Even France, whom England had fought and conquered, was smitten with acute Anglo-mania. Prussia, rising to new consciousness of her greatness, was studying English politics, secular and religious, was eager to adopt an Anglicised Liturgy and to restore Episcopacy. The Reformed Churches of Switzerland and France were kindling a new flame of religious life under the teaching of English and Scottish preachers. On the other hand there was rising a two-fold antagonism to the Evangelical revival in England: in the Roman Church the antagonism of a new-fledged proselytising and militant Ultramontanism which was to find expression ultimately in the Infallibility decree, and in the Protestant Churches the antagonism of critical and scientific questioning of the Bible. Strauss' "Life of Jesus" was to be followed before long by Darwin's "Origin of Species." In those days, when England counted for so much in Europe, any new movement of religious thought in England was of European importance. It also so happened that any new religious impulse in Oxford was to have an outcome of far more than ordinary consequence. For Oxford was, at that moment, the Alma Mater of such men as W. E. Gladstone, of John Walter, proprietor of *The Times*, and of Delane, its forthcoming editor, of Roundell Palmer, afterwards Lord Selborne, and of a host of others, of whom not a few were to enjoy European fame, and to exercise European influence. It mattered not a little, nay, it was of overwhelming importance, that Oxford tuition in the years 1830 to 1845 should furnish the rising generation with a religious equipment adequate to meet with the forces which were to inculcate scepticism on the one hand and blind obedience to the Papacy on the other hand. That was the moment when Tractarianism had its birth, the moment when John Keble preached the Assize Sermon which is to be made the subject of a solemn thanksgiving.

The world was asking for "bread," Oxford answered by giving a "stone." That help for which the world was calling was to be found in a new and enlightened study of the Word of God. Evangelicalism had proved by such works (to name only one or two out of many) as Wilberforce's "Practical View of Christianity," Scott's "Force of Truth," and notably by Scott's "Commentary on the Bible," that the Scriptures contained an abundant and overflowing source of spiritual life for those who would read them and live by them. But Evangelicalism had taken the authority of Scripture without question or enquiry. It was not prepared for the examination of the "Sources" of the written word, for minute criticism of the *Textus Receptus*, for the

whole paraphernalia of dates, of theories, of composite documents, of "tendencious" writings which German Scholars were bringing to the front. Of such questions Wilberforce, Simeon and Scott were wholly unaware. They had, indeed, began to see that Geology was raising problems about the sacred text not easily to be answered, and had accepted the principle that, if ascertained facts seem to be contrary to Scripture, then we must suspect our interpretation of Scripture. But the Evangelicals had not the literary nor the scientific training which the enquiries of the age demanded. To a great extent Oxford had these resources. Pusey, at all events, had studied German Theology, and Newman had the intellectual gifts which the conflict with Science demanded. But, alas! under the narrowing influence of Keble's exaltation of Episcopacy as the guarantee of orthodoxy, the leaders of Oxford thought raised the Clergy to exalt their Fathers, the Bishops, the Successors of the Apostles as the sole and all-sufficient guardians of the faith of the Holy Catholic Church. They counted it as a special instance of the favour of God's Providence that He had given us an island position geographically, and an insular doctrine and worship ecclesiastically. They thanked God that the Church of England was immune from foreign religious influences, with which she had never had contact except to her harm. So the Oxford leaders betook themselves to study of the Caroline Divines and of the Early Fathers, reading these not historically, but to find in them an imaginary "Catholic" theology which was neither Protestant nor committed to the decrees of the Council of Trent. Their very learning was a monument of misinterpretation. It was bolstered up by sophistry. They left Germany, so far as they were concerned, in sole possession of the research into Scripture, till God raised up Alford, Lightfoot, Westcott and Hort, to seize the opportunity which Oxford had allowed to slip out of her hands. Whatever the Bishops of to-day may determine as to Thanksgiving for Keble's Assize Sermon, the time will certainly come when that sermon will be recognised as a great tragedy of English Church History, the waymark of a lost opportunity.

The consequences of this cardinal error are only too easily summarised. The superb confidence that the Anglican Church was the one pure and orthodox branch of the Holy Catholic Church, able to look down on Rome as a fallen sister, began to vanish under the assaults of Cardinal Wiseman. Up to 1837 Newman and his friends had proudly asserted that the Church of England was a "Zoar," free from the pollutions of the Roman Sodom and from the gloomy darkness of the mountains that were the home of the Non-Episcopal Churches. But in January, 1837, when he was with self-confidence undertaking his Lectures on the Prophetical Office of the Church (the *via Media*) and his obscure Lectures on Justification by Faith, Newman wrote that the Roman controversy "had overtaken them like a summer cloud," and that Anglicans did not know why they were not Romanists. Then followed Wiseman's crushing Article in the *Dublin Review* tracing the close analogy between Anglicans and Donatists, Donatists whom the great Doctor of the Church St. Augustine declared to be heretics. "Episcopacy and orthodoxy availed nothing to a Church that was separate from the fountain of Episcopacy—the Chair of St. Peter." At once the Tractarian party began to break up like ice when the thaw has set in. Newman and his admirers were received into the icy waters of the Church of Rome, while Pusey and his party skated, and are still skating, on thin ice, the treacherous distinction between Anglo-Catholicism and Romanism.

The net result, however, is that, beyond all dispute the Oxford Movement is responsible for alienating the Church of England from the Free Churches of England and from the Protestant Churches of the Continent. It is true that a section of the Anglo-Catholics is drawn towards Modernism, and consequently has logical affinities with Continental Theology and with the non-credal Communions. On the other hand even this section by its forms of worship and its use of the Confessional has strong Roman affinities, and has no little difficulty in keeping the peace with the other sections of Anglo-Catholics whose definite aim is reunion with Rome. The Oxford Movement has certainly done all that it could do towards unprotestantising the Church of England. This was the logical outcome of the doctrine of Apostolical Succession cherished by its originators; this has been its steadfast and continuous and

increasing tendency during the whole of the last century: this is its deliberate policy to-day. In view of this fact, which admits of no denial, it is absurd to-day to tempt Protestants into observance of July 14th, by crediting to the Oxford Movement some ameliorations in the Church which it steadfastly resisted, others in which it took a lukewarm interest, and others again which are ameliorations common to the whole body of Christians during the last century. The real work of the Oxford Movement has been the unprotestantising of the Church of England, and that being so, Protestants who join in the celebration have only themselves to thank if Anglo-Catholics regard their complaisance with polite but ill-concealed amusement.

The Roman Catholic "Index of Forbidden Books"

By J. W. POYNTER

Few subjects are more misunderstood—both by Roman Catholics themselves and by other people—than the rules of the Roman Catholic Church on "prohibited books." Therefore this article may be useful as stating—without entering into arguments—the facts. I said, "by Roman Catholics themselves." I have personal knowledge that many of them think that the Papal laws on this subject are not regarded as binding by that Church in this country of Great Britain. No idea could be wider of the mark; and it may be well to quote about it as follows from *The Catholic Times* (August 10th, 1928): "One hears it not infrequently said—indeed, it is about a commonplace contention as regards this matter,—'Of course, every one knows that the "Index" has no force in this country.' . . . It is all rather puzzling. . . . 'Pure ignorance,' as Dr. Johnson once said." The following definite statement may be quoted from a standard work on the subject (*Commentary on the Index Legislation*, by Rev. T. Hurley; Dublin; p. 236): "Rule 45 [of the laws of the Index] prescribes that books condemned by the Apostolic See are to be considered forbidden throughout the entire world; and translations of them are likewise to be considered forbidden."

As to the origin of the Index, Addis and Arnold's *Catholic Dictionary* (1917, p. 450), says: "In the movement of what is called the Reformation, a deluge of books containing doctrine more or less erroneous was poured over Europe. . . . The matter was taken up by the Council of Trent (Session 18), which appointed a commission of some of its members to consider and report on the steps which it was advisable to take about books generally. This commission compiled an 'Index of Prohibited Books' accordingly, but the Council in its last Session (1563) remitted the whole matter to the Pope. In conformity with this reference [Pope] St. Pius V., a few years later, erected the sacred Congregation of the Index. Sixtus V. confirmed and enlarged their powers." We may add that Benedict XIV. (1740-1758) elaborated the rules of this Congregation In the later nineteenth century, Leo XIII. paid special attention to the subject, and, on January 25th, 1897, in a document beginning with the words *Officiorum et Munerum*, he set forth the rules now in force, and of which "Rule 45," quoted above, is one.

Prohibition is not confined to books definitely condemned by name. Again to quote Dr. Hurley (*Commentary*, p. 49): "The rules are intended to make known what would be dangerous reading; but they effect that in two different ways. The *Rules* state *the classes or kinds* of dangerous literature, whereas the *Index itself* expressly *mentions* the dangerous works and their authors. . . . Hence it would be a great mistake to suppose that only those works are forbidden which have been expressly

condemned and have been inscribed [by name] in the Index." Catholics, in short, are duty-bound to avoid all literature opposed to the Church, whether such books, or other writings, be definitely named in the Index or not.

Rule 2 of the Index Legislation "prohibits everywhere" "books of apostates, of heretics, of schismatics, and any writings defending heresy or schism, or undermining the foundations of religion itself." By Rule 3, "Books of non-Catholics, treating professedly of religion, are forbidden unless there is nothing in them against the Catholic faith." By Rule 11, "Books are condemned that detract God, the Blessed Virgin Mary, the Saints, the Church, the Sacraments, or the Apostolic See; books that give erroneous ideas of the nature or extent of the Divine inspiration of the Sacred Scriptures; books that assail the ecclesiastical hierarchy, the clerical or the religious [*i.e.*, monastic] states." By Rule 12, "Books on sorcery, magic, divination, the evocation of spirits, or any superstition," are forbidden. Rule 13 forbids "writings narrating new apparitions [*i.e.*, new alleged appearances of Saints], visions, prophesies, or miracles; or that would introduce new devotions." Rule 14 forbids "books defending duelling, suicide, or divorce; or defending Freemasonry, or kindred societies; or defending any of the propositions condemned by the Holy See."

What of the Bible? Let us quote Dr. Hurley. "Are we free to read and use editions of the Sacred Scriptures published by non-Catholics? No; such editions are strictly forbidden to the general public. Would we be permitted to use them if they appeared to be whole and entire and faithfully and conscientiously edited? No; even then they would be forbidden" (Hurley, *Commentary*, p. 71). "All modern translations of the Sacred Scriptures into languages not vernacular, made by non-Catholics, are generally forbidden, no matter how good they be" (*Commentary*, p. 73). "Are translations into the vernacular of portions of the Sacred Scriptures freely allowed? No; for experience teaches that from such an indiscriminate use more harm than good would be caused. What if the translations had been made by Catholics? They would be forbidden, even though made by Catholics. What editions, then, in the vernacular are allowed? Only those that have been duly approved. By whom are they to be approved? By the Holy See and by bishops. When may we use an edition in the vernacular which has been approved by the Holy See? We may always use it, even though it is not annotated. What editions are approved by bishops? Bishops approve only those vernacular editions that are annotated, and the annotations must be taken both from the Fathers of the Church and from the writings of learned and approved theologians" (*Commentary*, p. 75).

With regard to the working of the system of the Index, Hurley (pp. 176 and 178) says: "All Catholics, and especially those who excel in learning, are expected to denounce bad and dangerous books to their bishops, or to the Apostolic See. . . . Finally, the denouncers are not to be afraid that their names will be divulged; for the members of the Congregation are strictly bound to keep them a dead secret."

As to punishments for violating the rules of the Index, we may note that (1) Excommunication is incurred *ipso facto*, and reserved "in a special way" (*speciali modo*) to the Pope, for knowingly reading, printing, keeping, or defending heretical works of apostates or heretics, or works expressly or individually condemned by the Pope; (2) Excommunication "reserved to nobody" (*nemini reservatam*) is incurred *ipso facto* by printing, or having printed, works on the Bible without ecclesiastical permission; (3) For minor violations of Index rules, punishment is at the discretion of the local bishop (Hurley, pp. 240-252).

The latest edition of the Index is that published in 1929 by the Vatican Press under the title *Indice dei Libri Proibiti, Riveduto e Pubblicato per Ordine di Sua Santità Pio Papa XI* (obtainable in England from the Catholic Truth Society; 5s.). It consists of 563 pages: an explanatory preface and a list of books. Of the latter, some are forbidden absolutely; others only "unless corrected" (*donec corrigatur*). Books in the latter class are marked with an asterisk.

It is interesting to note some of the books prohibited. There are Hallam's *Constitutional History* and his *Middle Ages*; Erasmus Darwin's *Zoonomia*; Laurence Sterne's

Sentimental Journey; Llorente's *Historia critica de la Inquisición de España;* seven others of Llorente's works; Victor Hugo's *Notre Dame de Paris* and *Les Misérables;* "all the love stories" (*omnes fabulae amatoriae*) of Alexandre Dumas *père*, and those of Dumas *fils*, together with the latter's *La Question du Divorce;* the entire works (*opera omnia*) of David Hume and and Thomas Hobbes; the works of Loisy; Gibbon's *Decline and Fall of the Roman Empire;* Strauss's *Leben Jesu;* nineteen works of Ernest Renan, of course including the *Vie de Jésus* and its sequels; Léon Daudet's *Voyage de Shakespeare;* Antonio Fogazzaro's *Il Santo* and *Leila*, with T. Gallarati Scotti's *Life of Fogazzaro;* Ranke's *History of the Popes*; the philosophical works of Descartes ("unless corrected": except *Meditationes de Primâ Philosophiâ*, which is altogether forbidden); the late Lord Acton's *Zur Geschichte des Vaticanischen Concils* and his *Sendschreiben an einen deutschen Bischof d. Vaticanischen Concils*; Döllinger's *Der Papst und das Concil* (the famous "Janus"); all the novels and plays of Gabriele d'Annunzio: all the works of Nicholas Malebranche; Paul Sabatier's *Vie de S. Françoise d'Assise;* Pascal's *Pensées* and *Provinciales;* John Stuart Mill's *Political Economy*; Robert Boyle's *Defence of Natural and Revealed Religion;* all the works of Voltaire, Volney, and the "Encyclopædists"; Gregorovius's *History of the Roman State in the Middle Ages;* all the theological, and several other, works of Hugo Grotius; Comte's *Positive Philosophy;* Cudworth's *Intellectual System;* Draper's *Religion and Science;* Duchesne's *Histoire ancienne d'Eglise;* Joseph Addison's *Remarks on Italy;* five works of the dramatist Alfieri; Andrew Lang's *Myth, Ritual and Religion;* four works of Jeremy Bentham; Bergson's *L'évolution créatrice*, *Les Données immédiates*, and *Matière et Memoire;* the *Book of Common Prayer* of the Anglican Church.

To the casual reader one remarkable feature of the list of books named in the Index is the absence of many one would expect to find there: for examples, those of Luther, Calvin, etc. However, the simple explanation is found in the fact mentioned above: namely, that Catholics are obliged in conscience not to read any books against the Church, even though such words be not found on the formal Index list.

It may be added that not only books, but also periodical publications, are dealt with by the Index Rules. To quote Hurley (*Commentary*, p. 149): "In the present [the 21st] Rule the legislator declares and prescribes that all newspapers, whether dailies or weeklies, as well as reviews and periodicals, that intentionally and designedly, or with set purpose, assail religion and morals, are proscribed, not only by the natural law, but also by the ecclesiastical law. He also desires that bishops of places wherein such publications should chance to be made would give timely warnings to their flocks of the danger with which they are surrounded, and the injury they suffer from reading such productions."

Finally, it may be added that the only way in which forbidden books may lawfully be read is after definite permission by a priest or religious superior: which is to be given only to suitable persons and for good and sufficient reasons.

"'Catholic' ought not to be conceded to those who arrogate it to themselves alone. It is not in the least discourteous to decline to call the Roman 'the Catholic Church.' Her own scholars use the adjective 'Roman' as sufficient; they speak of the Roman use, the Roman rite, the Roman mass. She is but a section of Christendom. Other sections are content with sectional names—Greek, Coptic, Anglican, Armenian, Lutheran, for example. Let the faithful Christians, therefore, refuse to condone the Roman misappropriation of the word Catholic. They are themselves of the true Church Catholic, and in the interests of equity and truth they should surrender their claim to none."

The Church Assembly and Malta

We have received a copy of *The Malta Weekly Times*, February 23rd, and note in it as the most prominent contribution—featured under heavy headlines—an article entitled "Danger in the Religious Sentiments Bill: Ministers Playing with Fire: Undermining the Constitution." We consider this article very worthy of attention and comment.

As our readers are only too well aware, a struggle recently went on in Malta involving questions of civil and religious liberty. The Maltese bishops denounced the Government of Lord Strickland, and declared it a mortal sin for any Roman Catholic to vote for it. A long dispute ended in the defeat of Lord Strickland, his (? enforced) apology to the clergy, and, at a general election, the return to power of his opponents, the Nationalist Party.

It is not surprising that a sequel to this should be an attempt still further to limit such religious liberty as exists in Malta. The new Government has introduced what is known as a "Religious Sentiments Bill," according to which (should it pass) it would become an indictable offence, entailing serious penalties, to "vilify" the Roman Catholic Church. It is easy to see the danger of such a proposal. So vague a term as "vilify" could be made to cover almost any form of propaganda critical of Roman Catholic doctrine—especially in a land where clerical influence is very strong, and where (as happened in 1906) the prelates have definitely denounced the principle of religious liberty.

It is not surprising that such a Bill should arouse dissent, even in Malta. It is not yet passed, and we trust it never will be. The article, already alluded to, in *The Times of Malta* (an Opposition organ) has some very telling criticisms of it. It alleges that the Bill is an effort of "pro-Italian political mischief-makers to use the religion of the people of Malta for base, disloyal and anti-national ends." It adds that "the interests of the Church transcend Italo-Nationalist aims. The Church is universal—and universal in a tangible, practical, as well as in a spiritual sense. The Church looks at the interests of Catholic Malta, without ignoring the interests of Catholics throughout the British Empire. A further false move in Malta, dictated by the sacrilegious needs of a pan-Italian political party, will have its repercussions in England."

The meaning of this is clear enough. If the clerical party in Malta encroach still further on religious liberty, they may benefit their own interests, but will harm Roman Catholics elsewhere, and especially in England, by arousing resentment amongst other people. Very true!—but we should prefer a frank championship of religious liberty for its own sake rather than merely for the sake of expediency.

The article also alludes to a recent debate in the Assembly of the Church of England, held in London. Mr. F. W. Gilpin moved this resolution: "That this Assembly, taking notice of the Constitution of Malta, welcomes the assurance of the Secretary of State for the Colonies that he sees no reason for supposing that Section 56 of the Malta Constitution, which provides that all persons in Malta shall have full liberty of conscience and freedom of exercise of their respective modes of religious worship, will not be respected."

The Times of Malta admits that, "for aught we know, Mr. F. W. Gilpin may have been moved by the best of intentions" in moving this resolution; but it adds that "we cannot but commend the prudence of the Assembly" in declining to accept it (the Bishop of Winchester moved "the previous question").

We ask: *Why* should not the Church Assembly interest itself in the question of safeguarding liberty of religion in a British Colony? The question affects religion: a matter in which surely the Church Assembly is interested!—and it affects the liberties of Anglicans amongst others Why should the matter be ruled out of consideration? True (as the Bishop of Winchester said), the matter dealt with is "one of the most complicated and difficult of all minor questions with which the Government has lately had to deal." What harm can be done, however, by a mere resolution assuring the Government of support in the maintenance of religious liberty?

The problems of Malta should continue to occupy the attention of all who desire to see civil and religious liberty upheld in Malta in accordance with the Constitution.

The Soviet and Religion:

The Position To-day*

(From a Moscow Correspondent)

THERE are two reasons why the Soviet Government dislikes the Church—because it regards the Church as a reactionary organisation and because it regards Christianity and the Christian ethic as being directly opposed to Marxism. Its policy, therefore is—to use a mild term—to discourage belief in Christian doctrine and the practice of Christian rites; and the methods it employs for this purpose are anti-religious propaganda and indirect persecution. That is to say, a Soviet citizen who keeps ikons in his room, and who goes to church, and who is known to be a practising Christian is less likely to receive promotion and more likely to be suspected of counter-revolutionary activities than a citizen who does none of these things. He will not be arrested for being a practising Christian; but if he is arrested for something else the fact that he is a practising Christian will count against him, and will, moreover, in itself provide grounds for regarding him as a "class enemy." There is thus a very strong incentive not to have anything to do with the Church.

As for the clergy, they are "lishenzi," or outcasts; deprived of all civil and economic and political rights; allowed to exist and conduct services on sufferance, but always liable, on one pretext or another, to find themselves in trouble with the authorities. The number of churches in, for instance, Moscow that are used for Christian worship has steadily decreased since the Revolution. Some have been pulled down to widen roads or to make room for other and, in the eyes of the Government, more important buildings; some have been transformed into offices and museums, and some just left derelict It is said (I have been unable to corroborate the statement) that one of the methods used by the Government to close churches is enormously to increase the taxes that have to be paid on them.

TASKS FOR ATHEISTS

Religious propaganda of any sort is forbidden in the Soviet Union, but anti-religious propaganda is actively encouraged. There are innumerable atheistical societies, and a newspaper, "Bezboghnik"—"Godless,"—whose object is generally, as a ten-year anniversary number explains, to stir up anti-religious activity in all parts of the world. The same number contains a long and exceedingly dull article by Yaroslavsky, who is something of a prophet amongst the "Godless," and a survey of the atheist press outside Russia. Most countries, it appears, boast their particular anti-religious organs; in the case of England, however, "Bezboghnik" confines itself to saying: "Especially we must mention the 'Daily Worker,' which is the organ of the British Communist party." The general objects of anti-religious propaganda are summed up in a congratulatory message from the Communist Academy:

"Carrying on the fight against religious dope and superstition; making the toiling masses realise the scientific concepts of Marxism and Leninism, and especially the backward sections of workers and collective farm peasants; exposing the counter-revolutionary character of the rites of all religions and churches—these are the most important tasks of atheists, and "Bezboghnik" will continue to help in fulfilling them along Bolshevik lines."

In addition to all this there are posters and banners, brought out particularly on ceremonial occasions, and anti-religious museums. The largest of these is in Leningrad in what was once a cathedral. Its general appearance suggests a mixture between an elementary physics laboratory and a model home exhibition, with an occasional flavour of the "ghost train" on the Blackpool

* By permission of the Editor of the *Manchester Guardian*.

pleasure beach. The museum sets out to demonstrate—which is not difficult—the corruption and obscurantism of the Orthodox Church in Tsarist times. One of its features is a picture of Mr. Ramsay Macdonald in full evening dress, and praying, according to the caption, for the Russian Church; another, two fossilised Siberian hunters who, an inscription points out, have been preserved as a result of climatic conditions just like a saint whose stone finger was kissed bare by millions of devout lips. There are, of course, endless graphs—what Soviet institution is without them?—and coloured models showing how much wealth the Church accumulated, and, as though bearing on the same point, how many tractors have been produced by the Five-year Plan.

THE CHURCH SURVIVES

The consequences of the Revolution and of the Soviet Government's policy have been, in a material sense, disastrous to the Church. Its wealth has gone; a large number of priests have been shot or exiled; the religious orders have been disbanded; it is no longer allowed to have any hand at all in educating the young. On the other hand, the Church has survived, and that, considering all the circumstances, is a remarkable achievement. In Moscow you will find really devout, if small and frightened, Christian congregations. It would not be an exaggeration to say that the Soviet Government has, to some extent, saved the Church from feeling the full effects of post-war scepticism by making scepticism tiresome. A few numbers of "Bezboghnik" are calculated to make the austerest Puritanism seem, by comparison, full of humanity and tolerance and the Wahabis overflowing with charity and neighbourliness.

Persecution and hard times are notorious helpers of religion; anti-religious propaganda is another as powerful. All three have been in evidence in Russia in recent years. Nowadays even young Communists are said sometimes to go furtively to Church if only to hear the singing which provides an agreeable change after the raucous songs about solidarity and electrification whereby they are ordinarily expected to show their high spirits and party enthusiasm.

At times there has seemed to be something like a working arrangement between the Soviet Government and the Church. For instance, at one point a "Red" or "Living" Church came into existence whose doctrine combined Christianity and Marxism. It was not, as might well be imagined, a notable success, and was later attacked by the Government as vehemently as the Orthodox Church. And then the Metropolitan Sergei-Peter, the successor of Tikhon, who lives in the north with a whole bench of bishops, has been accorded a kind of semi-official recognition. He issued, it will be remembered, a statement to the Press when the campaign against religious persecution in Russia reached its climax.

The Soviet Government's attitude in this matter is peculiar. On the one hand, it is, in theory and in practise, opposed to the Church and all its works; on the other, it treats every suggestion that practising Christians suffer the slightest disability in the Soviet Union as a malicious slander. To say that there is no religious persecution in Russia is like saying that negroes have the vote in the United States. Both statements are technically true but actually false. The position of practising Christians in Soviet society is in some respects better than, and in some worse than, but on the whole closely resembles, the position of Jews in Tsarist society.

"At a crowded meeting in Manchester on January 8th the League of Militant Atheists was supported not only by members of the Communist Party of Great Britain, but also by members of the Independent Labour Party, and of the National Council of Labour Colleges. The mouthpiece of the League is the organ of the Independent Labour Party, the *New Leader*. A pamphlet, *Religion in the U.S.S.R.*, which shows on its cover the first blasphemous caricature of the Deity to be openly published in England, has already been sold out."

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

War Clouds over Europe Incredible as it may seem, the peace of Europe is under serious strain as we write, and something more than blind optimism is necessary to change a situation which may rapidly grow worse. With the political situation it is not our province to deal, but we know that we voice the feelings of very many when we remark that Covenants and Leagues upon which the hopes of nations as well as individuals have been laid are insufficient in themselves to subdue and control the unruly wills of sinful men. It needs the recognition of Divine authority and power, and it is in this knowledge that frequent appeals have been forthcoming for united prayer on a scale which through the example of one nation may bring all nations to realise that the promise is true, "In all thy ways acknowledge God, and He shall direct thy paths." The secret of united prayer needs to be relearned at this time. We have spoken of it in relation to past wars, it needs to be loudly voiced in relation to threatening war clouds over Europe at the present time. Why do not our statesmen pay more heed to this aspect of the subject? Even though we are unable at the present time to announce any direct movement for the appointment of a Day of Prayer we can assure our readers that the matter is being zealously pursued, and representations covering influential support are being laid before the proper authorities. But we do not need to wait for any such appointment in order to pray for peace and goodwill at this time of disturbed relationships, and we are assured that in England, as throughout countries of Europe and the world, the prayers of all Christian people will be rising like incense to God, Who still holds a distracted world in His arms of love.

Fascism and the Gospel Others besides philatelists, old as well as young, will find high interest in a new stamp, one of a series, which we are given to understand have been issued in Italy by direction of Signor Mussolini. We are able through the kindness of Sig. Pastore Costabel, Moderator of the Waldensian Church in Italy, and Dr. Robertson, of Venice, to illustrate the stamp referred to. In the

centre there is an open Bible on an altar supported by an eagle. On the left-hand page of the Bible is inscribed the word "Evangelium" (Gospel), and at the foot of the stamp is the one word "Credere" (to be believed, or believe it). Behind the altar is a simple Cross (not a crucifix), while on the extreme left-hand side appear the Star of the Royal House of Savoy, and the pennons of the various groups of Italian Fascisti, saluting the open Bible. Thus, we are informed, it is desired that all Fascismo should salute the Bible and the Cross in united homage. The Roman Eagle supports the table on which the Bible rests, which, we are given to understand, interprets the link of Fascismo with the Roman Empire. This is a remarkable incident in the philatelic world, as well as a hopeful sign that Signor Mussolini is the protector of religious liberty as well as an advocate of Christianity in its simplest appeal to the

human heart. In a letter from Dr. Robertson mention is made that Signor Mussolini "is in many ways helping on the cause of Christ in Italy." We have gone to the trouble to secure a small supply of this historic stamp from Italy (there was some talk of its being withdrawn, but we think this unlikely), and if any of our readers would like to possess copies we can supply them (while the supply lasts) at threepence each, post free. Applications should be addressed to the General Secretary at headquarters.

Religion in Estonia Estonia is one of the four Baltic republics which were created in 1919-20 by the post-War treaties. It was formerly a province of Russia. Only fifteen per cent. of the population of 1,115,000 belong to the Orthodox Church however, Lutherans claim five-sixths, while Baptists and other Free Church representatives represent a growing and lively minority. It is interesting to learn from an article by the Dean of the Cathedral Church of Tallinn, (formerly Reval), in the *Church Overseas* that there are indications in Estonia of a growth of spiritual life in urban and rural congregations. It will be remembered that two years ago the World's Evangelical Alliance presented a small theological library of English books to the University at Tallinn, a prevailing desire of the clergy being to acquaint themselves with Western theology. Thus, a fresh impulse of spiritual life is noticeable throughout Estonia, which goes hand-in-hand with a decided turning away from a rationalistic conception of Christianity. "The Youth Movement also is making satisfactory progress within the congregations, being imbued with a spirit of loyalty to the Church and conducted by efficient leaders. At the same time the interest in Foreign Missions has grown, thanks to the lively activities of the Estonian Missionary Society. But alongside light shadow is not wanting. Indifference to Christianity and the Church has reached alarming proportions. Formal secessions from the Church are, it is true, only rare, and an organised anti-God movement on a large scale has not so far come before the public at large. All the same, Bolshevist influences are making themselves felt in some parts of the country and cannot be ignored. This is the case especially in the district along Lake Peipu, which forms the greater part of the boundary between Estonia and Russia. For centuries past, Russian peasants, whose livelihood is chiefly fishing, have been living on this eastern frontier. On the other side of the lake Bolshevism is rampant; the waters separate one country from the other, but the ether-waves connect the two. In some villages most families possess a wireless set, and where it is used Communism is spreading, noticeably among the village youths. The Churches there are only sparsely attended and the influence of the priest can no longer be said to exist. In one village as many as two-thirds of the population are sympathising with Communism. Allied with Communism the anti-God movement is frequently making headway in these parts. Here there is an urgent need to check the further advance of the anti-Christian forces. Orthodox and Lutherans have joined hands with a view to combating these influences."

"Ecclesiastical Miracles" The Belfast Roman Catholic weekly, *The Irish News* for February 18th, contained an article on "The Sacred Shrine of Lourdes." It was a report of a lecture by the Rev. Father Austin, C.P. (Passionist). One passage states: "Lourdes is the greatest place of pilgrimage in the whole world, with the exception of the Holy Land. Our Divine Lord trod the very soil of the Holy Land, and [italics ours] *in Lourdes our Blessed Lady appeared. She was there just as our Lord was in the Holy Land.*" Father Austin overlooks a vital difference. Our Lord was in Palestine as a public Teacher, visible to all. Even if it was possible to assume the story of the apparitions at Lourdes to be true, they were to one small child alone, and to no one else. Moreover, Father Austin seems to rank the story of Lourdes on an equality with the Gospels. We may ask: "In so doing, is he not perilously near heresy?" We read in Addis and Arnold's *Catholic Dictionary* (edition of 1917, p. 585): "It must be observed, however, that ecclesiastical and scriptural miracles claim widely different kinds of belief. The Scriptural miracles rest on divine faith, and must be accepted without doubt. (Vatican Council, session 3, chapter 3, canon 4). *No ecclesiastical miracle*

can become the object of faith, nor is any Catholic bound to believe in any particular miracle not recorded in Scripture. He could not, without unsoundness in doctrine, deny that any miracles had occurred since the Apostolic Age, and he owes a filial respect to the judgment of high ecclesiastical authority; but *within these limits he is left to the freedom and to the responsibilities of private judgment.*" (Italics again ours). We may also ask whether Father Austin has not allowed his enthusiasm to lead him into unsound doctrine? or what is the real Roman doctrine on the amount of belief to be given to "ecclesiastical miracles"?

The Czech Brethren The Sixth Triennial Synod of the Evangelical Church of Czech Brethren has recently taken place at Prague. This Church has a membership of about 300,000, divided into 162 congregations. The Synod is composed of 84 members, and of these 81 attended the Synod meetings. An eloquent sermon was preached by Dr. Joseph Krenek, who had recently returned to Czechoslovakia after a successful ministry in the U.S.A. He said: "The old story of heroism and tragedy is made to live again, and becomes the mirror of the present-day conflict between the spirit of the world, for which every sacred thing in life—character, religion, all that the Church stands for—has its price, and the spirit which at all costs will preserve and defend its precious heritage, and refuse to sell it to the world." The splendid singing—unaccompanied by any instrument—of the Prague Churches' Musical Association, was very impressive at a social reception to the members of the Synod. We rejoice in all evidences of Protestant progress in Czechoslovakia and send warm greetings from the Alliance to our fellow-Christians throughout Czechoslovakia.

Satan-Worshippers in Iraq From a recent issue of our lively contemporary, *The Dawn*, we quote the following arresting information: "It is very wonderful that Babylonia—the Kingdom of Iraq—which has now entered the League of Nations with full national status, and which historically has been the fountain of international iniquity, is the one spot on earth where Satan-worship dates back to immemorial antiquity, to find at last, in a rebuilt Baylon, its final metropolis. *The Times* (Oct. 7th, 1932) has just given the contemporary facts. The origin of these Devil worshippers (it says) is wrapped in secrecy. Their religion is an extraodinary hotch-potch of Zoroastrianism (the ancient religion of Persia), Judaism, Christianity, and Islam. They derive their English name from the fact that they consider Satan (Shaitan), who in their eyes is a supernatural being ruling earth with the approval of God, a power to be propitiated with prayers and offerings. The supreme Being Himself is too remote for direct worship. So much in awe of Satan do these Yezidis stand that they may not pronounce his name, nor any word that begins with the sibilant 'Sh' of Shaitan (Satan). They visualise the Devil through an image called the Peacock Angel. Satan, they say, was cast out from Heaven for having rebelled against God, but eventually he repented, was forgiven, and was placed by God at head of the angels. God even leased the world to him for 10,000 years, of which some 6,000 have elapsed. Their annual sacrifice of the white bull near the Temple of the Sun, some 60 miles north of Mosul, is connected with Mithraism. The Yezidis revere equally the Old Testament, and the Koran. They venerate Jesus Christ—'Melek Isa' they call Him—but place Him second, next to 'Melek Taus,' the Devil. By the doorway of the Temple is a large image of a black serpent. The most prominent feature of the religion, however, is the worship of the Peacock Angel, which represents none other than the Devil. There are said to be seven of these bronze peacocks in existence, one of which is kept permanently at the shrine of Sheikh Adi, while the others are carried round on circuit from village to village by men called *qawwals*, the fourth caste in the Yezidi hierarchy."

Evangelising Bulgarian Gipsies We are glad to learn that the Bulgarian Evangelical Alliance is taking interest in the gipsies of Bulgaria, and that under an Alliance Committee an "Evangelical Gipsy Mission" has been started to give them the good news of the Gospel. As far as is known the Gipsies as a race, emanated from the East, and their language, known as Romany, would suggest some association

with Roumania. It is an old Indian dialect, mixed with Persian, Armenian, Greek, Slavic and Latin! This in itself is a proof of wandering, so characteristic of the gipsies as a whole. Upon lingual evidences, some scholars have shown that their original country was the middle part of the north of India, which they left in the third century B.C., and remained in the north-western part for a long period. A little later they settled in Persia, and in the ninth and tenth centuries A.D., they continued to wander, having been divided into two groups: the one going to Egypt through Syria, and the other reaching Eastern Europe passing through Armenia and along the shores of the Black Sea. In Roumania they remained somewhat longer, and at last, in the fifteenth century, they turned their eyes towards Western Europe, and entered England about 1505. At the end of the nineteenth century large groups of gipsies from Hungary settled in America. No data are available as to the number of all the gipsies in the world. According to the report of the Evangelist, Gipsy Smith, they are about 3,000,000. The gipsies know almost nothing about their own history, but this does not prevent them from having a little bit of that feeling called "national pride" in their hearts. Usually they recommend themselves as descendants of the old nations. And because their language is called "Romany" they like to speak of themselves as descendants of the old Romans. In Greece and France they call them "Gypty" and this has encouraged them to think that they are descendants of the old Egyptians. The gipsies who live in the valley of the river "Volga" in Russia are named "Volgari" and they think that they are descendants of the old Volgaris (Bolgari) who lived in the same locality more than 1,000 years ago. This no doubt is a very strong claim. Who would not like to be the descendants of some great old nation? Anyhow, these 3,000,000 gipsies are without the Gospel. They no nothing about the Saviour. Is it not our duty to give them the Gospel of Jesus Christ?

Armenian Evangelicals Although it is not the custom of the Council of the World's Evangelical Alliance to make grants for the erection of Church buildings or premises, unusual circumstances have led them to send a special contribution in response to an appeal from the Armenian Evangelical Church at Salonica, Greece. In a letter on the subject of the appeal contributed to the Press, the General Secretary of the Alliance writes: "Speaking for those who cannot speak for themselves, and whose political and spiritual interests have hitherto appealed to the Christian Churches of this country, may I ask you kindly to help me to make known an appeal of some urgency, and with substantial merits, from the Armenian Evangelical Church at Salonica? When I visited Greece a short while ago I had opportunity to meet these friends and to learn something of their history and spiritual inclinations. Before the World War there were only some fifty Armenian families living in Salonica, but after the evacuation of Cilicia in 1921, and especially after the terrible catastrophe at Smyrna in 1922, a part of the remnants of the martyred nation, about 40,000, sought refuge in Greece. Among these Armenian refugees there are one hundred Armenian Evangelical families still living in Salonica alone, and more in other parts of Greece. These come from thirty different sections of Asiatic Turkey, and represent the Seven Churches of Asia Minor. I quote from the letter I have received: 'The Armenian Evangelical Church of this city, with its mixed nationalities, has a wonderful opportunity as an evangelising agency of presenting the Jesus message to Jews as well as to Gentiles. This message could be presented more effectively had this congregation a Church home of its own in which to carry on the various Church activities. It is now more than ten years that the local Greek Evangelicals have been showing true Christian charity and brotherly love, as they have so kindly shared their Church building with our refugee congregation. But such temporary housing of a large congregation should not continue, and the time has come when our congregation in this city should possess their own Church. Our Church, taking into consideration this indispensable need, authorised the Church Committee to confer with the local members of the American Board and other friends to see if it would not be possible to take steps that would lead to the erection or purchase of a building that would meet the needs of the Church and congregation. The Central Committee in Athens was also consulted,

with the result of appointing a Church Building Committee which has been working on this housing problem since last May.' The Church Building Committee referred to, after most careful investigation, found that the minimum expense to provide this Evangelical Church and centre would amount to £700. Of this sum the Near East Mission have voted £400, but only on condition that the balance of £300 is found. The local members of the Armenian Evangelical Church at Salonica have raised £100, and there is a balance of £200 remaining which must be in hand before claim can be made to the promise referred to on the part of the Near East Mission. It is this balance and burden concerning which the help of Western Churches and Christians is appealed for. It is a small sum which, however, entails large issues, and I shall indeed be grateful if it is possible to intimate by the receipt of special gifts that the amount required has been raised, and our deserving Armenian Evangelicals at Salonica free to worship God in their own building, and to further the work they have in hand among Jews and Gentiles. I may add that the appeal which I have received is warmly commended by Dr. D. K. Getchell, of Anatolia College, and also by Dr. John Goldstein, of the Mildmay Mission to the Jews." We hope our Armenian friends will realise all their needs.

Evangelical Progress in Poland A correspondent sends us from time to time interesting accounts of the progress of Evangelical work in Poland, for which the World's Evangelical Alliance is responsible directly or indirectly. The population of Poland is largely Roman Catholic, and in recent years, owing to the partition of German Provinces and the creation of the Danzig Corridor, no opportunity has been lost to further the interests of Roman Catholicism in these new parts of Poland. This, however, has stimulated the work of evangelisation by the Lutheran Churches, and notable conversions are taking place. Outside these national Churches there is an ever growing circle of devoted Christians whose one desire is to preach the Gospel, and to reach Jew and Gentile alike with the message of Salvation. They need our prayers, as well as our practical help, and we are thankful for such reports which reach us as the following: "This year the Week of Prayer was held in six different communities—the Anglican, the Polish Baptists, the Methodists, the Christian Endeavour (Lutheran), the Reformed Church, and the Polish National Church congregation that has joined the Methodists—in each case the place of meeting, no matter what its size, was packed to overflowing. The pastor of the congregation took charge of the meeting, and one or two of the visiting pastors gave the address in Polish or German. Then the meeting was thrown open for prayer; there was no break at all between the prayers offered in either Polish or German, they were short and to the point as a rule, and very earnest. The spirit of devotion and unity was very marked. We praise God for this recurring opportunity for united intercession, which is proving to be year by year a growing in Christian fellowship. At one of the meetings only there was this year for the first time an untoward experience, a woman, and after her, a man, both right in the front seats, interrupted; they turned out to be active members of the 'Action Katholique.' The meeting was bewildered at first, but then broke out into singing which drowned the protesting voices, and during which the group of five or six were asked to leave, which they did. No further action was taken about this matter, the meeting then continued in the same characteristic spirit as if nothing had happened. I have just heard from Superintendent Skierski of the Reformed Church that a number of Ukrainian communities have asked to be received into their Church, and that this is being effected officially, *i.e.*, sanctioned by the Government, so that next year the Week of Prayer will have a still wider circle of influence."

Roman Catholic Attacks on Protestants in Belgium We have received a copy of No. 31 (1933) of *The Belgian Messenger*, the first article in which is entitled, "The Catholic Attacks against Protestantism." The Synod of the Christian Missionary Church of Belgium recently appointed two gentlemen, a layman and a minister, to draw up reports on Roman Catholic attacks on Protestantism. These reports being now out, one of them is found to contain "a series of extracts from a

recent book on Protestantism written by a Jesuit priest, together with numerous extracts from Catholic newspapers, tracts, and a review belonging to the Catholic Youth Movement." Some quotations we reproduce :—"Protestantism is contrary to the Gospel and to common sense; it leads to the denial of all religion and finishes in moral anarchy; it is a medley of beliefs and produces the most monstrous amalgam that can be imagined . . . herald of putrefaction"; "Protestantism is indeed the origin and refuge of doctrinal anarchy and also of moral anarchy, because action results from ideas and the heart follows the mind"; "If it pleased God to make a revelation to men how could it be found in a religion which accepts white, black, grey, and all the colours of the rainbow in its interpretation of that revelation?"—"Protestantism leads to the denial of God . . . denial of all supernatural religion . . . . Protestantism encourages the development of all intellectual, moral, and social error"; "The countries where Protestantism took root are already in full process of decomposition." There is more to a similar effect, but these passages will suffice to indicate the tenour of the whole. It is a typical illustration of extreme partisanship which fails to understand the case to which it is opposed. "Protestantism is opposed to the Gospel"; such an assertion simply begs the question in dispute: namely, what is the Gospel? The origin of Protestantism was in an appeal from clericalism to the New Testament; how can that be opposition to the Gospel? "Protestantism is opposed to commonsense"; but a Protestant might retort that many features of Roman doctrine are so opposed. "Protestantism leads to denial of all religion and finishes in moral anarchy"; this evidently means that freedom of thought may end in confusion: true, but only if it is abused, not if it is used properly. "A medley of beliefs"; this assumes there is no fundamental agreement amongst Protestants: an assertion contrary to fact. However, we need not continue. The quotations we have made simply show that their authors do not appreciate the case to which they are opposed.

Roman Catholic losses in Belgium

We also read that "Catholics who go over to Protestantism are for the most part ignorant, or indifferent, or actuated by material considerations, or evil-livers." One would think that an "evil-liver" would not go over to any religion at all! Even supposing Protestantism is mistaken, no one can deny that it opposes "evil-living," and advocates leading good lives. What object could an evil-liver have in joining it? The remark is really too silly to cause resentment. And why should not an "indifferent" person, or one actuated by "material considerations," go over to Protestantism in Belgium, of all places? Roman Catholicism is the State religion of Belgium, and wields power and influence. Protestantism is weak. An indifferent person, who was thinking of temporal benefits would support what is powerful. We note also that comment is made on the "12,000 conversions from Protestantism to Catholicism" annually in England. This figure sounds far more imposing to Belgians—whose population is relatively small—than it does here, where the population is over 40 millions. The ratio of "conversions" is about one in 3,000. Moreover, the Belgian writer omits mention of "leakage." It is probable that the 12,000 conversions are almost or even quite balanced by losses. We conclude that the Belgian writer suffers from lack of knowledge of "the other side": a very serious fault in a controversialist. The matter is serious in one respect, however: it shows how the bitter feelings of bigotry may be stirred up, with possible resultant persecution.

"A Church without a prayer meeting is like a brigade without ammunition. The pulpit is bound to be ineffective if there is not prayer in the pew. If the Church is to conquer the world, she must get to her knees She must not only produce brilliant scholars and preachers, but a host of praying men and women."

Reunion Notes

The Challenge of Communism

Unless we are mistaken, it will require a concentration of all the Christian forces to withstand the plans laid for the world domination of Communism and its attack upon Christianity. The subject is to figure prominently at the Annual Meetings of the World's Evangelical Alliance on May 8th, when, at the Afternoon Meeting, the Duchess of Atholl will speak on her recent visit to Russia and the menace of Anti-Christian propaganda in England. The Labour Correspondent of *The Times* recently drew attention to the fact that an anti-Christian campaign in England is to be opened by the Communists at Easter, their aim being "To expose the Churches, their Creeds, and the religious ideology they have fostered; to expose and oppose persistently Christian missions to the 'heathen,' and to vindicate the policy of the Soviets in regard to religion and the Churches." What are the Churches going to do about it? Surely we are being called to fall back into line, and to have recourse to united prayer and conference? Are we sure that we can make mention with courage and intent of the promise: "When the enemy shall come in as a flood the Spirit of the Lord shall lift up a standard against him"?

The Bishop of Ripon on the Situation

The Bishop of Ripon (Dr. E. A. Burroughs) has addressed to the clergy and laity of his diocese a pastoral letter in which he emphasises the challenge of Communism to Christianity, and the responsibility of the Church for meeting that challenge by a better witness to the Christian Faith. The Bishop has very kindly sent us a copy of his pastoral letter, from which we quote the following: "Lenin, the father of modern Russian Communism, foresaw that it would be a life and death struggle between Communism and Christianity and laid his plans for the world domination of Communism long before they seemed likely to have any chance of being realised. His faith in the future is in itself a challenge to us. Now the battle is joined in nearly every country of the world. The real struggle is not between rival economic systems, but between two plans of salvation: two missionary religions which are, by their very nature, world religions. Apart from their diametrically opposite first principles, the two plans have much in common: far more in common than many Christians recognise who have never seen Christianity except in the cramping framework of a Capitalist society. The significant and alarming thing about Communism to-day is the religious fervour which it succeeds in kindling. . . . 'Evangelism and Education' together sum up the needed programme: a programme parallel to that of the Communists themselves, and needing to be pushed forward with the same whole-souled enthusiasm. Nothing will be recognised by the best minds as *a Gospel* which has not also in it at least the makings of *a philosophy of life*. The evangelism for which mankind is waiting must partake of the nature of education as well, and be based on a real facing of all relevant facts. But we must not stop at teaching, explaining what our Master stands for, little as that, even now, is really understood. We must go out and press His tremendous claims on men, as did His first apostles and evangelists, and no longer acquiesce in the present prevalence of passive Churchmanship. And in this campaign of Evangelism and Education clergy and laity must plan and work and pray together. Pronouncements against Communism are futile: persecution of Communists (like that unhappily setting in in Germany) will only help their cause. Spiritual force must meet spiritual force. Unless somehow we of His Church can wake up living, corporate enthusiasm for *His* 'plan of salvation,' on the same scale as that with which young Russia has watched and worked for the Soviet's 'Five Years' Plan,' there are already signs that we shall see (and deserve to see) many of the best of our own younger folk go over to Communism? Why? Not because its philosophy is a better one, but because it seems to be able to call out something more like the fervour of early Christianity than is found as a rule within the Churches, and because it does not shrink from the risks

and pains of revolution where reform has failed. Not that there is any fear of Communism crushing out Christianity in the end. To say that is not shallow optimism. It is only to say that we believe that Jesus Christ is the Son of God, and that therefore the last word in this universe lies not with force but with love. The question is, *When* will Christianity prevail? In our time? In the 20th century? Or perhaps many hundreds of years hence, after a triumph of Communism has first brought in a new dark age, bright (perhaps) with unparalleled material efficiency, but doomed in the end to ruin because 'the light that was in it was darkness' and it was found to be fighting against God? That is the question which the Christian Church of to-day can no longer evade. By all the signs we have our opportunity of revival now, if we will prepare ourselves and go to meet it."

Evangelicals and the Oxford Movement Celebration The Resolution of the Council of the World's Evangelical Alliance on the attitude of Evangelicals to the Centenary Celebration of the Oxford Movement goes to the heart of the matter. Drawing attention to the appeal which is being made "in the interests of unity" for a united and general celebration of the Centenary it describes this as "misleading," on the grounds that the Oxford Movement "has certainly not promoted unity within the Anglican Church in which it arose" and that "it has been one of the principal hindrances to unity between the Anglican and the Free Churches throughout the world." since this Resolution was made public an announcement has appeared that the Westminster Group propose to convene a public meeting with the desire to remedy this unfortunate – for the Movement—issue. We fear, however, the promoters of the gathering will find it difficult to move the great body of Evangelical and Protestant Churches from their strongly entrenched position, for truth is stronger than error, and in this case conversion must wait upon conviction. We are privileged in this issue of *Evangelical Christendom* to include an article on the subject from the pen of the revered Bishop Knox, than whom no one is better able to write upon the question.

Sir Thomas Inskip on the Celebration In a singularly forcible address at a special meeting recently convened by the Fellowship of Evangelical Churchmen at the Church House, Westminster, Sir Thomas Inskip, the Attorney-General (we quote from *The Record*), said they had been invited as Evangelicals to associate themselves with the Centenary of the Oxford Movement, and it was necessary that they should state in clear, but restrained language, their reasons for declining so to do. There was no question at all of any attempt on their part to interfere with anyone's right to celebrate any event which might be deemed worthy of celebration, but the questions involved were not questions as to the personal piety of men who were long since dead, or, for that matter, who are still living. About a year ago, Sir Thomas said, he received a personal invitation from the Bishop of Salisbury to associate himself with the deputation which was to be received by the Archbishop of Canterbury, as he thought, in recognition of the Centenary of some event in the life of John Keble. He was unable to attend owing to a public engagmemt, but he wrote a letter expressing his appreciation of the personal character of John Keble. He certainly did not understand that it was intended to be the inauguration of a movement of which the culminating point was to be the celebration of Pontifical High Mass at the Stadium of the White City. "I need hardly say," said Sir Thomas, "that if I had suspected anything of that character I would rather have cut off my right hand than have associated myself with it."

Sir Thomas Inskip said he had no intention of attempting to trace the course of the Oxford Movement from the time when John Keble preached his famous sermon at Oxford, but he would call attention to its tortuous course which could be traced in the Tracts which were issued, and which gave it the familiar name of the Tractarian Movement. It was impossible to acquaint themselves with the main thesis of each of those successive Tracts without convincing any Evangelical of the impossibility of approving either the argument of those Tracts, or the principals which those arguments were intended to support. While they did not attempt to pass judgment, they were entitled to take up an attitude which would justify their own position, and prevent other people

from falling into errors from which they deemed it their duty to protect them if they could. It might be said that they were preventing a demonstration of the unity of the Church by refusing thus to associate themselves with the Celebration of the Oxford Movement, but, said he, "it is not *we* who have caused the schism. It is the Anglo-Catholic Movement that has provoked what is a veritable schism within the ranks of our National Church." What they had to judge a Movement by was its balance, and they had to consider what was its main effects upon the life of the Church. In calling attention to its spirit and purpose, Sir Thomas spoke of the various services outlined on the programme of the Celebration of the so-called Catholic Revival, and which indicated the true nature of the intention of the whole Centenary. The Bishop of London had asked those associated with him to withdraw the words "Pontifical High Mass" from the programme, but after all, names mattered very little if the substance remained the same. It would not be the Holy Communion according to the doctrine of the Church of England, but a revival, under very challenging circumstances of the "Mass" in the Church of England. They were not prepared to associate themselves with a party demonstration, especially when it was associated with such errors as those that had been from all time connected with the Mass and with Transubstantiation.

The Crux of the Position There is much to be said for plain speaking, and we could wish there was more of it apparent in Free Church circles. It would greatly help just now if an effective statement on the subject could issue from the National Council of the Evangelical Free Churches, for we are convinced the leaders of Noncomformity do not wish or intend their dearly bought freedom to be compromised with Roman doctrines and tendencies. The fact is a strong party in the Church of England desires reunion with the Church of Rome as the most desirable, and not impossible, of ecclesiastical events. No useful purpose is served by silence on the subject, nor is the great cause of Christian unity or reunion, term it as we may, furthered by conferences or conversations in which the Anglo-Catholic section of the Church of England is involved. In another section of the Church division is emphasised by keen desire for reunion with the Eastern Orthodox Churches. In both a theory of Apostolical Succession is fundamental. In both the priest is the key of all the ecclesiastical system. At the Reformation the great dividing line between the Reformed and the Unreformed Churches was the doctrine of the Ministry, and it is just here that the Conversations of the Anglican Church with the Free Churches have broken down, even if they have not broken up. The Church of Christ in its true unity knows only one Ministry, and it has no sacerdotal system. To-day, the battle of the Reformation is being fought over again, and on the grounds of the Christian Ministry, and the Sacraments. We regard as weak and highly dangerous the explanations and statement of the Bishop of London on the subject of the words "Pontifical High Mass" obtruded into an announced programme for the Oxford Movement Celebration, but now, as we understand, withdrawn, by desire of the Bishop. The word "Mass" has no part or lot in the post-Reformation Church of England, and to play with the term in the presence of revived Roman propaganda in this country and illegal Roman practises in the Church of England, is only to inflame a spirit which can do no good to anyone. Let it not be forgotten, it is an open secret that the aim of Anglo-Catholicism is to obtain control of the Church of England, and the goal of Anglo-Catholicism is reunion with the Church of Rome.

View of Anglo-Catholicism *The Surrey Comet* (Feb. 28th) mentions that "preaching at the Sacred Heart Church, Hampton Hill, Father Morrin said it was the first time he had made any remark on surrounding churches in the seven years he had been at Hampton Hill. In the interests of truth and the welfare of many who might be led astray he could be silent no longer. Referring to a report of ceremonies and a sermon at the Anglo-Catholic Church of SS. Peter and Paul, Teddington, the preacher pointed out that this church was an Anglican church, built with Anglican money for Anglican worship; the clergy have been ordained by Anglican bishops to perform Anglican Services. To call themselves Catholics did not make them Catholics, any more than actors became

kings or prime ministers because of costumes they wore or parts they played. The clergy of SS. Peter and Paul have nothing whatever to do with the Catholic Church of which Pius XI. is the head. To make believe what they were not, would be considered dishonest in any other walk of life. Officially the Anglican Church taught the Real Absence and not the Real Presence; the ceremonies of Mass, Processions, and Benediction, illegal in the Anglican Church, are disgraceful parodies." It is refreshing to see so clear a condemnation of the Anglo-Catholic imitations of a Church which itself treats such imitations with no respect.

A Vain Hope We note also a paragraph in the *News-Chronicle* of February 22nd entitled "Canterbury and Rome." It says: "Anglo-Catholics in the main stream of Anglican Church life are threatened with division upon the issue whether the Papacy is to be accepted as by Divine foundation the centre and guide of the Church. A Council has been formed for 'promoting Catholic unity,' and a corporate return to Rome is its primary object. . . . Significant of the new movement is the Open Letter addressed to 'our brethren of the Roman Catholic Church' by the Rev. J. G. Morton Howard, vicar of Wetwang, Yorkshire. Mr. Morton Howard claims that, in any negotiations with the Roman Catholic Church, Anglo-Catholic priests should be heard as priests of the same orders, powers and authority as Catholic theology teaches are conferred by the Sacrament of Order." We fear Mr. Morton Howard is cherishing a vain dream! The attitude of the Papacy to Anglican Orders was defined clearly by Pope Leo XIII. in his Bull *Apostolicæ Curæ* in 1896, when he declared without compromise: "Considering that this matter of practise, although already decided, had been by certain persons, for whatever reason, recalled into discussion, and that thence it might follow that a pernicious error would be fostered in the minds of many who might suppose that they possessed the Sacrament and effects of Orders, where these are nowise to be found, it has seemed good to us in the Lord to pronounce our judgment. Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority, of our own motion and certain knowledge we pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void." We may add that, so recently as in 1928, in his encyclical letter *Mortalium Animos*, "on true religious unity," the present Pope, Pius XI., condemned projects of "corporate reunion," and called for individual submission to Rome. If Mr. Morton Howard and other Anglo-Catholics believe the Papacy to be "the centre and guide of the Church," surely they should heed what the Pope says! Their present attitude seems very unreal, and indeed may be interpreted as a desire to eat their cake and have it—to be accepted by the Pope while not obeying him. It is all very strange.

The Vatican and Wireless Recent notes in the Press furnish evidence of progress in the aspirations of the Pope towards temporal power. We quote an extract: "The most recent example of the modern equipment favoured at the Vatican City is the inauguration of the first 'micro-wave' radio telephone service in the world" (we read) "between the Vatican and the Papal summer-residence at Catelgandolfo, which are twelve and a-half miles apart." The Vatican also has a powerful wireless station in direct communication with New York, Berlin and Warsaw. Typewriters and adding machines are installed in Vatican City offices. Teleprinters are in the telegraph office, and the telephone service is of the latest automatic type. Even in the Vatican Library, "steel bookshelves have been installed, and there is an automatic apparatus for heating and damp absorption."

Rome and "Those Without" In the Roman Catholic newspaper, *The Universe*, for February 17th, was a long article headed "On Praying for those Without." It discussed what should be the attitude of Roman Catholics to members of other religious bodies, to unbelievers, and to pagans. "Catholics in this country," it said, "are apt—naturally—to adopt a somewhat detached attitude towards current events among non-Catholics." The article went on to add that "this attitude is a *natural* one for Catholics to

adopt: but we are not sure that it is quite the right one to adopt when we view things from the *supernatural* point of view." It argued that Roman Catholics, as belonging to the one true Church, should interest themselves in the affairs of others with the purpose of converting them. It admitted that when "a prominent Catholic publisher in London," was asked to publish a book of prayers with that object, he refused, saying, "Catholics of this country are not sufficiently interested in these matters." The *Universe* called that idea "a temptation of the devil," and urged greater zeal. Surely it is evidence of very weak faith if believers in a Church claiming to be the one ark of salvation will not even support one small book of prayers for conversions thereto!

Christian Union: the South India Scheme

Those who know that the Body of Christ is one, and desire to keep the unity of the Spirit, in the bond of peace, are frankly puzzled by what is happening in India in relation to the South India Scheme for Christian Union. As we understand the Scheme it does not involve the creation of any fresh Church or Province of the Anglican Communion, but is an effort to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order in a distinct province of the Universal Church in such a way as to give Indian expression of the unity of the Spirit, the thought and the life of the Church Universal. We thought the recent visit of the Mission of Fellowship from the Indian Churches was a natural outcome of the progress achieved. Once again, it is not the laity who are at issue or at fault, but the Bishops themselves. In its simplest form the dispute which has arisen is as follows: The non-episcopal Churches in South India asked that, in meetings of the joint committees, the members should be at liberty to unite in a Communion service presided over by ministers of one of the uniting Churches. While unable formally to endorse such procedure, the Episcopal Synod did not forbid it, and left the Anglican members of the Committees to follow the dictates of their own consciences. At once the Anglo-Catholics denounced this action as a "clear violation of Catholic order" and said that, if it were endorsed, they could not advise an Anglican priest to continue to minister in the Church of India. Writing to *The Times* on February 18th, Sir Arthur Page, Chief Justice of Burma comments as follows: "What is it that they (the South India non-episcopal Churches) ask and to which objection is taken? Merely that during the conference the members of the joint committee may be permitted to join together in Communion presided over by a minister of one or other of the conferring Churches. Is intercommunion on such an occasion really so mortal a sin? Viewed broadly and reasonably does it justify the outburst of Bishop Carpenter Garnier, or merit a threat of ostracism by Anglo-Catholic theologians? Apply the supreme test. What would our Lord's reply be to such a request? Would He give it His blessing or refuse the request as involving a violation of Catholic order? Who can doubt what His answer would be? Does not the request ring true? And, if so, is a rule of canon law to be allowed to bar the way? Which is to be preferred, the sanctity of a rule of ceremonial procedure or the furtherance of the cause of Christian unity? Is it upon a rock like this that a great movement towards reunion is to be wrecked? My answer would be that every institution must have its rules and regulations, but that rules and regulations should be made to subserve and not to defeat the end for which the institution was created. If it is thought that the movement towards 'Protestant' unity will retard reunion with the Roman Catholic Church, I would reply that the one is afar off, the other is at hand. Let us 'buy up our opportunities,' and in connexion with the South India movement let us not confuse tradition with truth, or allow rules of procedure to militate against or outweigh the substance of Christian faith or doctrine.

"Excessive introspection is unhealthy and engenders neurasthenia. As a journalist remarked at the Lausanne Conference, 'Christianity is still suffering from too many professors or swivel-chair Christians. I fear that some of the chairs even are not swivel-chairs, but are screwed to the floor.'

"Let us not look in too much, but out and forward and up, leaving the dead past to bury its dead, and reaching forward with high hopes and brave hearts to meet the new problems of a rapidly changing world.

Let Christians regain a sense of proportion, and, still refusing to abate one jot or title of the essentials of the Christian faith, let us not rigidly retain our formularies at any cost, or allow the rules of procedure laid down by the canon law to become the masters and not the servants of the Church."

Is Organic Union Essential? There are to-day three main ideals concerning Christian Reunion. That the Church of Rome is interested in the question, Papal pronouncements have shown. In all Protestant circles this approach carries no influence outside the Roman Church. It requires exact agreement on all major and many minor theological questions, and requires submission to the Pope as Vicar of Christ and infallible. In the Church of England, as the Lambeth Conferences and Conversations have evidenced, it is generally held that reunion can take place with the retention of many theological differences of opinion provided the main teaching of the Revelation of God in Christ is preserved, and arrangements made for the acceptance of Episcopal ordination. There is, however, a strong section of the Anglican Church which is not prepared to accept this definition without the addition of Apostolical Succession. What this involves we all know, and the present Anglo-Catholic party organisation is the outcome of it. All this is, of course, man-devised. An episcopally ordained minister may be a rule of procedure in any Church—it is not a vital doctrine of Christianity. We quote a comment hereon from the *Baptist Times*: "Christ Himself never laid down any rules for the administration of the Sacraments, and the practice of the early Church was neither prescribed nor uniform. Even Bishop Gore admitted that ministration of the Sacraments by episcopally ordained persons was not the *esse* but the *bene esse* of the Catholic Church. Moreover, the Lambeth Conference declared that the ministries of the Free Churches were real ministries of the Word and the Sacraments." It is to very many a cause of the deepest regret that the Bishops have found themselves divided on this subject, and in consequence a manifestation of Christian unity which might have shaken the world has been defeated and Christianity is imperilled thereby. Happily there is a third ideal of Christian Reunion. It embraces a large section of the Anglican Church, all the Free Churches, and outside of them an ever-increasing number of unattached Christians, some of whom have left the Churches because of strifes and contentions, and others who see no reason for joining them, finding their fellowships with all who love our Lord in sincerity and desire to be associated in the fulfilment of the great commission to "preach the Gospel." Such are convinced that unity of the Spirit need not find expression in organic union, and that it may be best for individual denominations to make their separate contributions to the Body of Christ—while recognising one another as equally loyal to the leading of the spirit, and co-operating in every possible way for the coming of the Kingdom of God and of the doing of His will upon earth. This is the ideal of the World's Evangelical Alliance. It believes that it is the duty of all who love and follow the Saviour to put first things first, and, rather than seek uniformity or man-devised compromises for the sake of "Reunion" to practise unity, while avoiding anything that may be a strain on union, joining in common worship and praise with all of every name and nation who follow Christ, and meeting together at the Lord's Table, which is His, to demonstrate their unity in Him, until He comes. What is necessary to-day is to get on with this great unifying ideal and force. Sir Arthur Page (in his letter to *The Times*) presents an arresting incident to illustrate the reason why Christianity makes slow progress in the world. He says: "The seamless robe of Christ has been rent, and our unhappy divisions are such that a Brahmin said to a friend of mine in India, 'I wish to become a Christian, but what am I to be? I am told that I must join the Roman Catholic Church, or the Church of England, or the Wesleyans, or the Baptists, or any one among the many other Churches, but is there not a Church of Christ?' The South India Church movement means that in South India Christians stand for harmony and not discord."

"A New Offensive" In an arresting leader entitled "A New Offensive," the *British Weekly* deplores the ineffectiveness of contemporary Christianity. "What, then, is wrong? Why do the wheels of our chariot drive so heavily?" Too often, the

writer comments, "we have been too ready to excuse ourselves for our relative impotence face to face with the world, on the ground of 'our unhappy divisions.' We keep saying to one another, and in the hearing of the world—so persistently and so monotonously that, it may even be, we have come to believe it ourselves—that no ringing victory will ever be achieved for faith until we are all one, until all Churches are one, have one designation, one language, one accent. But, since at this moment all Churches are not one in the sense which is usually imposed upon the phrase, if it is further suggested that we can do nothing until we *are one*, it follows that meanwhile here and now, in these days of destiny, we Christian people throughout the world must remain neutral and dumb! And yet, 'Now is the accepted time; now is the day of salvation.' *Now* is all we have. *Now* is all we shall ever have." Now, at this moment, Dr. Hutton urges, "if all who name the Name of Christ would agree upon any one thing, they could have that one thing." These are heartening words, linked, as they are, to an incentive to immediate action, "Speak unto the Children of Israel that they go forward." What, then, is the great cause that could and should unite us all? Are we not tired of the very words "Christian reunion" in so far as they reflect failure, not on the part of God, but on account of the unruly prejudices and wills of men. An atmosphere needs to be created or rediscovered. We have tried a National Mission. That failed owing to the belief that a Mission ending in a Revival could be engineered, and that every Minister could become a Missioner. The Oxford Groups, whatever we may think of them and their message, have done more to create a new offensive in spiritual things than a skilfully-engineered National Mission under episcopal authority. We are not, however, relying upon even this latest offensive to give the urge Dr. Hutton suggests. What many would like to see, and to share, is a new Prayer offensive—the revival of the Prayer Meeting, from which the dry bones will revive, and come together a great army of spirit-filled men and women ready to meet the answer of God to the supplications of His people. We are living in a time of revolt from the orthodox, the traditional, the moral and spiritual. Prayer is the great unifying force of the Church, unity is in fulfilment of God's plans and promises, and from such unity can spring a new offensive, a new work of God on earth which will glorify Christ and change men and things. The call to a new offensive is the call to restore Prayer to the place it has lost in the Church of God.

Lotteries and Betting It would be well if the members of the Christian Church paid more attention to the evidence presented to the Royal Commission on Lotteries and Betting by representatives of the Christian Churches. It has been published by the Stationery Office, and it contains verbatim the evidence of the witnesses and their examination by the Commission. The witnesses carry confidence. They were introduced by the Archbishop of York and Dr. S. W. Hughes. These gave a general survey of the whole field and advocated *en bloc* the suggestions of the Council. They evidently carried the Commission with them when they claimed to represent the whole of the Christian Churches, with the exception of the Roman Catholics. An attempt was made by one or two of the Commission to question this claim, but it was held to. The witnesses refused to believe that the moral opinion of the Church as a whole was against them, or that any large percentage of the membership of the Church was in the habit of practising gambling on a large scale. In any case, the Church officially was all for rigorous dealing in this matter. Also it was shown clearly that the voice of the Church as a whole was against any doubtful methods of raising money on behalf of the Church itself. It was realised that for the Church to adopt the method of raffles was to weaken its own witness. But the witnesses claimed that few Churches now did adopt them. In evidence it came out that there had been an examination of about three hundred Churches in Lancashire on this very point, and in the case of nearly all of them, raffles were banned. And again officially the Churches were against that method. One of the lengthiest pieces of examination was that of Rev. Benson Perkins, who presented that part of the report which dealt with the history and extent of gambling. He had some startling figures to offer. He told how in the year 1913, he carried out a survey of

men employed in the East-end of Sheffield. He found that 80% were regularly betting in one way or another. In the case of a similar enquiry in Birmingham, he found that 50% were regulary betting, and that 80% did so when there was a sweepstake on. And his enquiries embraced 2,500 people. He estimated that the total number of bookmakers in business was between 10,000 and 20,000 and that there must be 100,000 employed in the trade. He had also some remarkable facts to reveal, with regard to the methods of tipsters, and he mentioned one firm which he knew personally. It had its headquarters in a northern town. It was in the habit of advertising in the country papers, offering a free tip to anyone who sent a stamped addressed envelope. The tips were so arranged that every horse was given to somebody All those in the same district were given the same horse. The firm had no inside knowledge. It was simply a gigantic fraud on the gullible public! He presented also facts with regard to the small percentage of the takings that went to charities in the case of lotteries on their behalf. In the case of the National Blind Ballot, thirty per cent. got to the blind. In the case of St. Thomas's Hospital, less than 4% got there. He showed the decline in the ordinary contributions to charities where the method of lottery was resorted to, and he predicted bankruptcy for many of them when the rage of the lottery was done, and the ordinary channels of income were closed. He had some very strong remarks to make concerning the economic aspects of the trade. He estimated that in horse racing alone two hundred millions of pounds passed in this country every year. And no country could afford to keep so much money out of industry The Report contains the evidence of other valuable witnesses, and altogether the Churches need to be grateful that their cause was in the hands of men of competence, knowledge and courage.

The Free Churches and the Oxford Movement

Unusual importance attaches to the gatherings of the National Council of the Evangelical Free Churches at Sheffield. Dr. S. W. Hughes, the recently appointed General Secretary, must feel greatly encouraged by the response to the invitation, and also the high ground which the speakers took on matters of national and international importance. The thanks of Evangelicals are due to the new President of the Council, Rev. James Lockhart, for the clear counsel and guidance he gave to the Free Churches concerning their attitude to Anglo-Catholicism in the Church of England, and the forthcoming celebration of the centenary of the Oxford Movement. We quote from Mr. Lockhart's address:—

"Its declared purposes are the revival of Roman Catholicism, and its rites within the Anglican Church, but its more advanced protagonists are seeking union with Rome. This movement is growing in numbers and power, threatening to dominate the Anglican Church, change its witness, and establish practices Romish in origin, and practices not before associated with the Church. From the Free Church side we have to recognise that the movement is anti-Protestant, wholly irreconcilable with Reformation Doctrine, and the defeat of Evangelicalism. Our Free Churches are fundamentally Protestant, and cannot witness the upraising of their foundations without protest and counter-action. It cannot be questioned that the Anglican Church is committed to Protestantism. The Prayer Book was a compromise. In order to placate the Roman Catholics some of their doctrines were admitted, but it is also true that from the Reformation onwards, with but few and short intermissions, as for example in the Church of the Revolution, the Protestant interpretation was given to the Prayer Book, and for 200 years this interpretation represented the prevailing belief and teaching of the Church. In 1833, following the leadership of Cardinal Newman, the Tractarian Movement was started, giving a Roman Catholic interpretation of the Prayer Book and introducing rites and entries never contemplated by the authors of the Prayer Book. Anglo-Catholicism has grown in what it includes and teaches, and is now far in advance of the changes of Newman and his contemporaries, though increasingly appropriating outstanding practices of Rome; in fact, there are few outstanding practices of the Romish Church that have not been appropriated—the Romish type of priest, the Mass, Transubstantiation, the Reservation of the Host, Auricular Confession, and Absolution, are daily practised within Anglican Churches. Anglo-Catholics can have the fuller measure of the liberty

they desire. The way of liberty is an open way. Parliament does not desire to repress the religious convictions of a whole Church, and it is against the will of Free Churchmen that it should do so. We look with profound regret on the subjection of the Anglican Church to the State. But on what conditions are Anglo-Catholics to obtain this liberty? On exactly the same conditions that Free Churchmen hold their liberty to-day. We paid in full the price of our liberty, and for this reason we posess it. Free Churchmen would look with strong disapproval and opposition on any attempt by Parliament, such as was made in the Revised Prayer-Book, to legalise Roman practices within a Church historically and traditionally Protestant. The growth of Anglo-Catholicism is a challenge to our Churches which must be met, not merely by protest, but by a fuller and stronger affirmation of our Evangelical faith, and a more earnest Evangelisation of the people."

The Churches and War We do not think much is likely to come from the appeal of Mr. Lloyd George to the Free Churches, assembled in conference at Sheffield, on the subject of future War. We deeply regret that, if correctly reported, Mr. Lloyd George should have suggested any sort of alliance between the Protestant Churches and the Pope, even concerning the maintenance of Peace, for everyone instructed knows that the suggestion is futile and impossible. We take note of the fact that, commenting upon it, the *Catholic Times* mocks at Mr. Lloyd George, and only uses his words to turn the limelight upon the Pope's call to a Holy Year, in which, as might be expected, the lamb is expected to lie down comfortably with the lion—but inside.

What is Needed What is really needed is a great spiritual uprising among the Protestant Churches—a new Evangelical Revival—and, as we have suggested elsewhere, as a preliminary, the return to the Prayer Meeting, and to a recognition on the part of the Government and Nation and all concerned that it is only God's power can deliver. The Protestant Churches, in which we include the Church of England, have no need to enquire of the Pope in this matter, or in any other. Grave dissatisfaction is felt with the visit of the Prime Minister to the Pope, and the re-appointment of a Minister to the Holy See. We learn from the Press that in the House of Commons this latter fact was alluded to, we believe, by Mr. Baldwin, as being evidence that His Majesty's Government have now no controversy with the Vatican concerning Malta, presumably, or elsewhere. That is not the view of a very large section of the British peoples, or of the Churches, other than those recognising the primacy of Rome. We shall have more to say about the matter later.

Tercentenary of George Herbert We hope our readers are not allowing the celebration of the tercentenary of George Herbert to pass without refreshing their minds by reading some of his quaint and inspiring poems. Perhaps the Oxford Edition of his complete verse is the best obtainable, but there are others. Nearly all his writings—a collection of about two hundred pieces—reveal the sanctified eccentricity, if one can use such a term, of a saint of God. His poems on "Sunday," "The Church," and the Word of God—the former he described as "the pillar on which the palace of heaven stands," and the "couch of time"—give evidence of a natural piety and spiritual understanding which allure as well as enlighten. Herbert, who subsequently (1630) became Rector of Bemerton, near Salisbury, was a brother of Lord Herbert of Cherbury, the statesman philosopher. He graduated at Cambridge, and became Public Orator at the early age of 26. We possess a copy of Herbert's poems, bound in with which is a smaller collection, entitled "The Synagogue," by Christopher Harvey. Can any of our readers enlighten us as to the relationship of Herbert and Harvey? The latter—as the Preface states—was the reverent imitator in verse of Herbert, and it was Harvey who wrote the quaint poem on "The Bible" which closes with the impressive stanza:

"It is the Book of God.
What if I should say
God of Books! Let him who looks
Angry at that expression as too bold,
His thoughts in silence smother,
Till he find such another."

Karl Barth on the Mission of Christianity

"In the midst of the confusion and difficulty of our times, the Christian message ought to be proclaimed in all its purity, not confused with the voices of other religions. It might be that the whole existence of the Christian Church, which people are trying to strengthen by building bridges from it to the other religions, depends on whether it refrains from building such bridges and whether 'Christianity,' with its message of the One God and His mercy for sinners, may pass through the midst of all 'religions,' whatever they are called and whatever consequences may be involved without yielding to them one hair's breadth. Ought and can Christianity, rightly understanding the other religions and itself, do anything but continue the attack on them which belongs to its very essence? Ought and can Christianity's answer to the 'religions' be anything but: mission? Not propaganda, which deals with human 'needs' and adapts itself to them, but mission, which tells man to his face that he misunderstands his own deep 'needs,' if he seeks to satisfy them in those 'religions'; that his absolute loyalty to the 'god' of that religion is a delusion, from which he can and must rouse himself—a mission which tells men what God has revealed and what man must hear, *because* God has revealed it. Christianity would thus prove at least one thing: that it *believes*, as the other 'religions' cannot possibly believe to be true of themselves, that its message rests on Divine Revelation and not on human 'it seems to me'—however deep and powerful. Whatever is based on such an 'it seems to me' is finally a subject for parleying, however vehemently the 'religions' may deny the fact. But Revealed Truth admits of no parley. Why should 'Christianity' parley since it believes in Revealed Truth?"

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the assurance and knowledge that God still holds this distracted world in His arms of love; and that in Christ His promises are still "Yea, and Amen."

For further reports from the Mission Fields concerning the observance of the Universal Week of Prayer—with signs following.

For the songs of the birds, return of Spring, and the Easter Message:—"Christ is Risen."

LET US PRAY—

Concerning the arrangements for our 87th Annual Meetings on Monday, May 8th, that Chairmen and Speakers, and all alike, may realise the power of fellowship, the presence of the Holy Spirit.

That steps taken to press the appointment of an Empire Day of Prayer may carry influence in official quarters, and that more widespread concern in the matter of prayer for our nation, and present international confusion, may be aroused.

For all associated in the work of the World's Evangelical Alliance "endeavouring to keep the unity of the Spirit in the bond of peace"; and that guidance may be given to the Council and all concerned in the substantiation and development of its important witness.

That there may be new income and interest during the new financial year which commences on April 1st, and also more self-denial in giving to meet difficulties consequent upon the present financial strain.

"Give Peace in our time, O Lord—because there is none other that fighteth for us, but only Thou, O God."

World Mission Notes

China The greatest event that occupies the mind of every Chinese citizen at the present time is the Japanese war of agression in Manchuria. It is a national disaster which cuts deep in the soul of the Chinese people. We do not presume to decide upon the question, which is entailing a strain upon the wisdom of the wisest, and the end of which is not apparent. In the meantime we welcome a letter from Dr. C. Y. Cheng, Secretary of the National Christian Council of China, who relates the war circumstances to the recent floods and famine in Central and North-West China, and the disturbances caused by the agitation of Communism, and points to the evil effect of all this upon religion. He says: "Doubts of the reality of God and the practicability of the Christian ideal of love have been freely expressed. On the other hand, many are driven to religion for peace and comfort. In October a large prayer meeting was held in Peiping by the Pancham Lama of Thibet, which was attended by no fewer than 100,000 people, including the most influential men of the government. While people attended the meeting with mixed motives the desire for national deliverance was also evident. However, the Chinese people are determined not to be completely defeated by adverse circumstances. Signs of life and growth in ways more than one are traceable. They believe and are heartened by such an ancient maxim as 'To nan hsing pang' meaning, 'a nation grows by many tribulations!'.... The past year has witnessed many manifestations of a strong evangelistic effort. Hundreds of evangelistic bands have been formed by voluntary workers as the result of a spiritual awakening amongst Christians in many parts of China through the successful work of several Chinese revivalists and evangelists. It is true that a great deal of this type of work was mixed with emotionalism and hysteria; the after effects may not be healthy to the life of the Christian Church, yet one cannot deny that many who were cold are now on fire, and those blind now see. The visit to China of Dr. Stanley Jones from India was both timely and beneficial. At the invitation of the National Christian Council Dr. Jones came to spend four months in China, from August to December, conducting evangelistic meetings in Mukden, Peiping, Tsinan, Nanking, Soochow, Shanghai, Ningpo, Hankow, Foochow, Honkong and Canton. Hundreds of Christian workers and non-Christian students listened to his message with keen interest and appreciation. Many were spiritually helped by his word of wisdom. The hope has been expressed that this messenger of God may visit China again in the not distant future. It is very gratifying that the evangelism-consciousness is growing in the Chinese Church and we hope and pray that this holy fire may be kept burning and its glow may spread far and wide."

"The Kingdom Overseas" We extend a warm welcome to this new magazine of the Methodist Missionary Society. It is a fruit of union, and incorporates three missionary magazines. Some striking figures show the missionary strength of the three Methodist Societies now united, there being no less than 701 missionaries, 210,000 members on the various fields, and a total Christian community of 610,000. The Methodist Church has taken a great and growing part in the evangelisation of the world. Commenting upon this fact, Dr. Scott Lidgett writing on "How Methodist Missions Began," mentions that "this is not merely because it is the most inspiring enterprise to which men can devote themselves, or even because mankind so greatly needs the Gospel of Salvation for every concern of human life. Both these considerations are true, and of urgent import; but above them both stands the call for uncalculating obedience to the Commission of Christ, and to all that this acceptance involves. The most striking feature of the Apostolic writings of the New Testament is the all-pervading sense that the future of mankind turned upon the issue of the conflict between Christ and the world. Though few in numbers, despised and persecuted, the first Christians thought, lived,

and behaved in the implicit and heroic belief that they represented the universal sovereignty and Saviourship of their Lord. They *expected* His triumph, and lived in the strength and satisfaction of this expectation. They were, in the true sense of the word, catholic; that is to say, while belonging to local churches, they were occupied with the claim of Christ to the obedience of mankind, and filled with the sense that he would conquer the whole world by saving it. Hence, while they all contemplated a tremendous struggle, they rejoiced in confident anticipation of the time when the kingdoms of the world would have become 'the Kingdom of our Lord and of His Christ.' This universality of outlook, due to acceptance of the great Commission, was the outstanding mark of John Wesley. Though he began by 'seeking to spread Scriptural holiness through the land,' he was led on to declare 'the world is my parish.' It is impossible to be a complete Christian if the outlook be anything narrower, and therefore meaner, than this. Only as faith lives in the vision of the universal Lordship of Christ, and seeks to realise it throughout the world and in all human life, can Christian service —even in the contracted sphere of circuit and local church—be what is demanded of a follower of Chtist." Other articles in the first three issues of *The Kingdom Overseas* are equally inspiring, and from time to time we hope to quote from succeeding issues.

Mr. E. S. Lamplough Many missionary organisations are indebted to Mr. E. S. Lamplough, who is a valued member of the Council of the World's Evangelical Alliance, and we cannot refrain from expressing hearty congratulations on behalf of very many on his recent completion of fifty years' membership of Lloyd's. We learn that the association of the Lamplough family with Lloyd's dates back to 1827, when his father, Mr. Williamson Lamplough, became a "subscriber" to Lloyd's. Mr. E. S. Lamplough was elected at the same time as his brother (since deceased) Mr. Williamson Lamplough, whose long association with the work of the British and Foreign Bible Society is perpetuated at the Bible House by noble acts of the brother who survives him.

The Week of Prayer and Revival in the Mission Fields We have received a remarkable communication from Kenya Colony. It comes to us through the agent of the Friends Africa Mission at Kaimori Station and is a translation of the original, written in native language, signed by active representatives of the local Churches. How can we thank God adequately for such blessing upon the Week of Prayer as this one letter indicates, and we are constrained to enquire why we cannot see similar revival at home. Dated February 7th, the letter states:

Greeting from us to you because of the love we receive from the fellowship of those who follow the Gospel throughout the whole world.

We received the programme from you for the United Week of Prayer from Sunday, January 1st, to January 8th.

We began the meetings for prayer January 1st, the two groups in Maragoli uniting at Mbale, one group coming from South Maragoli and the other from North Maragoli. All classes, old and young, men and women, praised God in testimony that the Blood of Jesus cleanses their hearts. Some offered praise for the mercies of the past year, and the beginnings of 1933, and that the Holy Spirit had kept them from falling into sin. Some sought forgiveness of sins before God. Thus for the first three days we continued in prayer. The whole group met unitedly till Tuesday, the 3rd. There were 2,000 or more in attendance every day. Rev. J. W. Ford was our Speaker.

After that the people of eight schools met together at Mbale. We began meetings on Wednesday, January 4th. People thanked God because the Christians in America have sent teachers to tell us of Salvation through Jesus Christ their Lord and for the Word read to them, where it says, "The kingdoms of this world are become the Kingdom of our Lord and His Christ." We continued in prayer until evening. There were several who repented, nine confessed their sins before God, and their troubled hearts found rest.

On Thursday, January 5th, there were thirty-five who confessed their sins, on Friday thirty-eight, and on Saturday, eight. But on Sunday the 8th God heard our prayers, and seventy-four were added to those who had confessed their sins and repented of them. From Wednesday to Sunday there were one hundred and sixty-four who came for confession and prayer.

One thing that several confessed was that their hearts had been filled with the love of the world. And bitterness and anger concerning the local chieftainship. One of the Elders when he heard the Word preached was con-

victed in heart and said, "From now on I will leave absolutely the words of earthly jealousies and bitterness because of tribal rulers, and will be only a preacher of the Word of God, even if my own father is concerned in the affairs." Also a teacher on the other side was filled with sorrow, and confessed, saying, "When I began hearing the Word of God and became a Christian in faith, I was indeed a person of God. Afterwards when I began to see the Christians divided over their tribal differences, and that these divisions are destroying Christianity, I leave all these things now." Then others who have been on both sides of the divisions stood up to forgive one another for the enmity which had been between them. One old woman confessed she had gone to the witch-doctor because her grandchild was sick, and that she had offered sacrifice to evil spirits. Girls and boys confessed their immorality. Others confessed they had anger against their teachers, and their elders, in their hearts, and that they had taken the elders' things and destroyed them. When this elder heard their confession, and that they asked his forgiveness he freely forgave them. One who had been a clerk in a shop confessed to having taken small amounts from the shop till continually. And another that he had stolen shillings from his neighbour; and that he would return them. Other women confessed that they had offered sacrifice to evil spirits.

Thus we see God wrought a great work among us by the power of the Holy Spirit, by the united Week of Prayer services. Many confessed many various sins, anger, jealousy, wrath, adultery, bitterness, quarrelling and such like, and promised to leave these things to walk with God.

Centenary of the Basutoland Mission It will be one hundred years this April since the Basutoland Mission was founded by the three valient pioneers, Eugene Casalis, Thomas Arbousset and M. Gosselin. This splendid Mission with British relationships, is under the auspices of the Paris Evangelical Missionary Society, whose director, Louis Daniel Couve, we have been privileged to welcome and entertain at the Alliance House. The Directors and Committee of the Paris Evangelical Mission and their workers on the field are alike *most* anxious that this Centenary shall be an occasion, not for glorifying man, nor the Mission as an Institution, but for thanking God with humility for all He has accomplished for them in the past, and for seeking earnestly to know His will for the future. In Basutoland there are no less than 28,700 Church members, and 10,200 catechumens, while some 36,200 children are attending the Mission Schools. In Barotseland there are 2,000 Church members and 2,790 children in the Schools. France finds it difficult to maintain the noble work of the Evangelical Missions which French Protestants support. The low value of the national currency adds to this difficulty. The hope is expressed that the British Auxiliaries will be able to send at least one delegate from this country which, nationally, is so deeply indepted to the French Protestant Missionaries for its paramount position in Basutoland (as also in Barotseland), and which, spiritually, owes so much to the writings and examples of such men as Mabille, Coillard, Casalis, and others.

A Gross Caricature of Missions We scarcely believed it possible that any living writer could take his pen in hand to write so gross a caricature of missions as the ill-informed and really blasphemous booklet, entitled "Adventures of the Black Girl in Her Search for God," by Mr. Bernard Shaw. To attempt to review such a booklet would be to add to its malevolent attack upon the Bible and Christianity. It needs exposure and a reply. How and by whom this can be effected is a subject of enquiry. In the meantime we welcome another booklet, "Adventures of the White Girl in Her Search for God" (Lutterworth Press, 1s. net), which we hope will be read by many. The Churches are laid under obligation to Dr. Norman MacLean, of Edinburgh, for a trenchant criticism of Mr. Bernard Shaw's production which appears in the St. Cuthbert's Parish Church Magazine. We take the liberty of quoting therefrom:

> In this pamphlet (says Dr. MacLean) the author sets forth the way of life as he conceives it. But every note of a true prophet is lacking. Here is no humility. The greatest of men are objects of ridicule. The founder of Christianity is called the "Conjurer." Christianity itself is given a new nickname—"Crosstianity." Everything that has gone before his day is only so much dirty water which has to be poured out of the vessel ere the clean be poured in.
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> Fortunately for the world Mr. Bernard Shaw has appeared in the fullness of time to empty and to replenish the vessel. The world is not to perish after all. But the true prophet is

ever humble. But humility is now only a relic of "Crosstianity."

The missionary who is depicted in these pages is a gross caricature. Mr. Bernard Shaw cannot recognise nobility when he sees it.

Robert Louis Stevenson met a missionary in the South Seas, and he recognised at once a hero when he saw him. "O Tamate," he exclaimed, "if I had known you when I was young and a bachelor how different my life would have been!" Mr. Bernard Shaw could have found in Africa hundreds like him, but did he seek them out? Not he! An abnormal and neurotic woman is his type of missionary.

The greatest of the modern statesmen saw life differently. "To my mind," wrote Woodrow Wilson, "missionaries travelling in every sort of conveyance, tramping through the countryside in every sort of land, carrying with them little cargoes of books containing the Word of God, and spreading them, seem like the shuttles in a great loom that is weaving the spirits of men together." When one remembers Mary Slessor and Marion Stevenson, and a thousand such, one can only wonder at the distorted vision of this prophet, whose missionary experiences a transcendent joy over the suicide of her lover? The whole pamphlet is after that same sordid order.

The ignorance of the teaching of the Church which the book reveals is amazing. Wearily, *ad nauseam*, he repeats over and over again, that the God of Noah is not the God of Job and not the God of Micah; and that the God of Jesus is the God of none of them. He fails to grasp the elementary truth that God reveals Himself as men are capable of receiving. In the childhood of the race God reveals Himself as the child could understand. God is the Unchanging, but man sees only one aspect at a time. The mountain looks different from different view-points, but the mountain is the same. Through the sacred record there is the steady evolution of the knowledge of God.

But Mr. Bernard Shaw is incapable of realising the majesty of the Book that begins with the words: "In the beginning God created the heavens and the earth," and so gave the world the charter of monotheism—emptying at last Olympus of its Gods. But the most repellent feature is the inability of the writer to understand the power of the Cross. The Cross which is the measure of all self-sacrifice, which has been the motive power that has lifted humanity God-ward for nineteen centuries, is to this writer a futility. Of course, a man who is perfect needs no Cross—no atonement is required for him. And Mr. Bernard Shaw is perfect. That explains the new nickname "Crosstianity."

This book will do great harm, for it will appeal to the ignorant and the malevolent. There are sentences which seem to solve the riddle of its purpose. "It is not for nothing," he writes, "that the fanatically religious leaders of the new Russia dismissed the religion of the Greek Church as dope."

A Solemn Warning Dr. Maclean continues: "If the same result is to be achieved here, this is the way to do it. Pour ridicule on the teaching of the Church! Use the word 'dope' so often that it will be synonymous with religion. That is the way to build up red Russia in Britain's green and pleasant land. The only cement that can hold the fabric of the social order together is religion; and the destruction of the one will be the dissolution of the other. That is the only end that could be achieved by a book such as this. Fortunately, the ignorance of religion which it reveals makes it powerless so far as religious people are concerned. It is only one more instance of the blind leading the blind. The Church is an anvil that has broken many hammers. And this is only pasteboard disguised as a hammer. But for all those to whom the Church of Jesus Christ is dear, there is in this a solemn warning. Unless we rally round the Church and make it the power for righteousness that Christ meant it to be, there is the danger that those who regard religion as "dope" will prevail against it. We need to strengthen the Church for the accomplishment of its task. The supreme task is that of spreading the Gospel throughout the world. Until the world is brought into the knowledge of the love of God and obedience to His law, there can be no peace. Peace in the hearts of men must precede world-peace."

A Slave Girl of Madagascar How thankfully we turn to another "Adventure," that of a slave girl of Madagascar, whose contact with Missions is so attractively set out in a leaflet by Rev. A. M. Chirgwin, the General Secretary of the London Missionary Society. Let us for a few moments follow this slave girl in her "Adventures":—

> Some fifty years ago a young Malagasy woman of some substance went into the slave-market at Mandritsra in North Madagascar. She made several purchases that day, amongst them being a little slave-girl from the south who attracted her attention by calling to her in a shrill voice, "Buy me! Please buy me."

The slave-owner sent out most of her slaves to look after her cattle and her rice-fields, but she kept the little southern girl in her own home to help with the housework. Oppressed by loneliness, this stranger in a strange land found comfort in reading. Her only book was a Malagasy New Testament, and, as the custom was, read it aloud. Overhearing her one day her mistress said:

"Can you read?"

"Yes," answered the slave-girl, "can't you?"

"No," was the reply. "Can you teach me?"

There and then the mistress sat at the feet of her slave and began to take lessons in reading. She learnt quickly, and soon the book began to make its own impression. The mistress invited others to join their number, and before long a little company of seekers gathered round the southern slave-girl. A church was ready to be born.

Realising that the time had come for securing help and counsel, the mistress set out upon a long and arduous journey of two or three weeks to the capital, where she sought the aid of the London Missionary Society. The next year a missionary and his wife were sent to make a survey and bring a report. A church was formed, a building was erected, and the decision taken to plant a mission station as soon as possible. In due time a young missionary and his wife, with an older woman missionary, were sent to Mandritsara, But Mandritsara exacted a heavy toll, for within a year or so the two ladies were dead and the man had to leave in broken health. He bravely returned again to Mandritsara, but once again he had to quit, being taken away on a stretcher more dead than alive. Still the ex-slave owner—she had given up her slaves on becoming a Christian—carried on her work in spite of adversity. The church grew. Before I started on my recent secretarial visit to Africa and Madagascar, the directors of the London Missionary Society instructed me to include Mandritsara in my itinerary. This meant either a ten days' journey by *filanzana* over the mountains or a four days' motor journey by a circuitous route. I decided upon the latter. The rainy season had not long ended, and it was doubtful whether the roads were yet passable and the bridges repaired. We wired for information to the various French officials through whose districts I should pass. Since the reports that we received were conflicting we paid a visit to the Governor-General and were given the categorical assurance that by the date I proposed to start the roads and bridges would be passable. Before our first day's journey was ended we found ourselves going through beflagged villages and under triumphal arches bearing the words "Vive la France." On inquiring the reason of the flags and bunting, we were told that the Governor-General was half a day ahead of us and that he was on his way to Mandritsara! No wonder his private secretary could assure us that the road would be open. No wonder we found an unnaturally smooth surface to the roads and every bridge repaired. To have a Governor-General to make the crooked straight, or at least the bridges safe, and the rough places plain, has its advantages!

At Mandritsara we found a great company of people gathered from villages far and near. A series of meetings culminated in an Ordination Service on the Sunday afternoon. I had to give the charge to four young men who were to be ordained to the Christian Ministry, three of whom had been born of pagan parents, and lived till their 'teens in completely pagan surroundings. I had read and heard of such things before, but I found it was a much more moving matter to put my hand in ordination upon the heads of men born and brought up in paganism. As I gave the ordination charge that afternoon there sat beside me a little wizened woman. *It was the ex-slave mistress.* No wonder great tears of joy stood in her eyes. The little slave-girl had planted; she had watered; and God had given the increase.

Years ago the slave-girl had been freed and the mistress had lost sight of her and her New Testament, but the fruit remained in a church of two hundred members, with branch churches in dozens of villages around, and now in four young men educated, trained and set apart for the Christian Ministry.

The next day we visited a near-by spot on which a pagan altar stands. Here a mission-house is to be built, baptising into Christ this place of pagan associations. The land has been bought, and the directors have recently appointed a man who will sail in a year's time. All that is needed is the money to build the house. Then there will be at Mandritsara a church, a mission house and a missionary to bear permanent witness to the little southern slave-girl and her Malagasy New Testament.

"The recent Mission from the Churches in India symbolises in a striking way this new phase in Christian Missions. The missionary task of the Western Churches in its original character is at an end. The world mission of the Church Universal has begun. We are called to share in a world-wide fellowship of Missionary service in which all alike will receive as well as give."

Books Worth Reading

THE OTHER SPANISH CHRIST: A Study in the Spiritual History of Spain and South America. By JOHN A. MACKAY, D.Litt. (Student Christian Movement Press. 9s.)

We agree that this is a volume of special interest for the present day. It deals with the religious problem in Spain, and its effects upon Latin America "in its wholeness," and the author traces the existence of the problem to the picture of Christ presented by Spanish Catholicism: "A Christ Who was born and died, but Who never lived"—and in consequence without any living message for men to-day—except in terms of Roman anathemas and dogmas, grotesque in their caricature of experimental and vital Christianity. The author is of opinion that "the religious movement which has a future in South America must learn to discern the significance of Jesus as 'Christ' and of Christ as 'Jesus' in relation to life and thought in their wholeness." "Official Christianity," he states, "is the greatest of all crimes," and he points to the need in South America for the other Spanish Christ, the Living Christ, as opposed to the dead Christ of her present worship. All who follow with prayerful interest the progress of religious liberty and the Gospel in Spain and South America should read this book.

THE PROTESTANT DICTIONARY. New Edition. (The Harrison Trust, 57, Berners Street, W.1. 31s. 6d.)

This is a new and entirely revised edition of a valuable work first published thirty years ago. We congratulate the editors, Dr. G. Alison Weeks and Rev. C. S. Carter, M.A., on their achievement, also the Protestant Reformation Society on the completion of a piece of work valuable to the Protestant cause at this time. It is of great importance that a reliable and true account of the aims and principles of Protestantism in all its aspects should be available, and this volume represents a comprehensive survey as well as an encyclopædia. It is recommended for its spiritual handling of the subject as well as for its scholarship and trustworthiness. It is a standard book of reference.

OUR FRIENDLY TREES. By BARBARA BRIGGS, F.Z.S. (Lutterworth Press. 8s. 6d. net.)

"Trees," the author states in her Foreword, and may we not add flowers? "are very like people. You have to make friends with them and love them before you can really get to know them." She concludes, "The more you make friends with the trees," and we are bold enough to add, the flowers, "the more you will want to know about them, and when you go out for a walk you will always have something to look out for, instead of just tramping along a road looking at your boots, or wondering what you are going to have for tea." There are coloured plates of sixteen trees that anyone may see in England to-day, and nearly eighty line drawings of buds, flowers, leaves, and other tree characteristics, together with fascinating letterpress enabling the reader to look for what can be recognised when they are seen. How often, when on a walk in the country, is the question raised "What tree is that?" The volume is a marvel of cheapness, a storehouse of knowledge. It deserves all praise.

PORTRAITS OF JESUS: DRAWN BY HIMSELF. By Dr. J. C. CARLILE, C.H. (R.T.S. 3s. 6d.)

In this attractive volume we have something really worth while. Dr. Carlile from first to last sets forth the Evangelical Christ, Human and Divine, and if the ordinary man would read such a volume, and we hope many will, he will be led to exclaim with Thomas, "My Lord and My God." We rejoice to find the Second Coming reverently set forth. The volume is rendered the more attractive by nine coloured plate illustrations by the late Harold Copping.

EFFECTIVE EVANGELISM. By LIONEL B. FLETCHER. (R.T.S. 3s. 6d.)

This is a new and revised edition of Mr. Fletcher's earlier work in which all aspects of the great subject of Evangelism are thoughtfully considered and set forth in their relation to the present day. The day of

effective Evangelism is not past, even though many were rightly dissatisfied with ill-ordered methods of earlier days, and surely, if slowly, the Churches as a whole are returning to the Mission and the special Messenger as means under God of turning indecision into faith. Every Minister of religion should read this volume. It will bring back the Evangelistic note into the pulpit, and will help Ministers and Lay Preachers alike to reap where they have sown.

CAPTURING MEN FOR CHRIST. By J. ALSTON CAMPBELL. (With a Foreword by A. Lindsay Glegg.)

Mr. Glegg hits a nail on the head when he says in the Foreword, "Capturing men for Christ ought to be the supreme business of our lives." We believe in Personal Evangelism, and to-day, when the note of evangelism is so largely absent from the pulpit, it is a business in which all may and should engage. Mr. Alston Campbell gives some useful advice on this subject, and in eighteen thoughtful chapters traces the work of an evangelist, illuminating his subject with illustrations from wide experience and helpful facts related to success. The volume is published by the Society for Evangelizing London (1, Ivy Lane, E.C.4, 2s. 6d.), and we warmly commend it and the work in which the author is engaged.

THE JEW IN DANIEL'S IMAGE: or THE POTTER'S CLAY. By Mr. G. WINGATE. (Marshall Morgan & Scott. 3s. 6d. net.)

An independent study of Daniel ii. by one who also considers the signs of the times and waits the coming of our Lord, causes this capable writer to set forth a very fresh interpretation of the vision, especially as regards the feel of clay and iron.

According to this view the clay represents the Jews mixing, but not merging, with the governments of the world—as the clay mixed with but failed to merge into the iron.

The case is reasoned with much detail and as giving an up-to-date picture of the Jew in the world to-day is of real value.

We have had to hold over reviews of several volumes, but mention in close space several which have reached us and present helpful features.

From the Lutterworth Press we have received: BUILD, by the Hon. Mrs. GELL (9d.), a little volume but splendid, and a tonic for those who in days when the spectre of Godlessness is stalking through the land ask the question, "What can I do?" There are some helpful forms of Prayer attached to each section. WHAT WE BELIEVE. By H. E. BRYANT, M.A. (1s. 6d.). A summary of the Christian Faith in a very small compass, but containing a helpful treatise on the Atonement, and upholding things most surely believed among us. We are not sure the treatise on the Bible will satisfy everyone, but there is loyalty throughout to the Person of Christ. THE FLOWER GIRL. By E. LEWIS PARSONS. (3s. 6d.). An attractive West Country story, appealing to schoolgirls and others. HOW THE EMPIRE GREW. With a chapter on the League of Nations. By HARRY COOPER. (2s. net). A helpful volume of Empire achievements, pointing to moral qualities which have helped to make the Empire great and to consolidate the British Commonwealth of Nations.

From the R.T.S. we have received FROM A COTTAGE IN PENNYCOOK LANE. By ISABEL CAMERON. (3s. 6d. net). We advise our readers to get to know Mrs. Mackay. In the pages of this volume, attractively illustrated throughout, she speaks for herself and others. Even Mrs. Buggins might be converted if she knew Mrs. Mackay! THE CONVERSATIONS OF PADAN ARAM. By DAVID DONALD. (1s. net). In a Foreword, Sir. John Barrie says: "Here are many romances, many characters vividly drawn, many talks about little things and about the greatest things in the world, treated with an odd mixture of humour and romance."

From the C.M.S. HELPS TO THE STUDY OF PHILIPPIANS. By W. WILSON CASH. (1s.). We welcome another of Mr. Cash's Studies in the New Testament, the study of which will throw much new light upon the Epistle to the Philippians, the keynote of which is Fellowship.